

Vol. XIII.

JULY-AUGUST, 1882.

No. 4

### THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

By Rev. ARTHUR H. SMITH. (Continued from page 176.)

1.—QUOTATIONS, OR ADAPTATIONS OF QUOTATIONS FROM THE CLASSICS AND OTHER STANDARD BOOKS.

IT is to be understood that a proverb is by no means the same thing as a mere quotation. The Chinese spoken language abounds in quotations more or less direct not only from the books known as classical, but from multitudes of others, quotations many of which have been woven into the speech of every day life, occasionally modified from the form in which they originally occurred, the better to adapt them to current use, yet the same for 'substance of doctrine.' In this respect there is a certain resemblance between such classical citations, and our own use of biblical quotations. There are, however, thousands of quotations perfectly familiar to the millions of scholars who have hidden the whole of the Thirteen Classics in their capacious memories, which would be no more appreciated by the unscholarly, than so many lines from Pindar or from Horace. It is also to be borne in mind that owing to the strange system by which the classics are poured into the ear long before they find their way to the mind, many persons are able to recognize quotations by sound, as something which they have once committed to memory, though they may be almost or altogether ignorant of the significance.

It is found convenient in English to have at hand such books as Dictionaries of 'Familiar Quotations,' by means of which pearls which have been unstrung, may be again brought up at a single dive. Chinese dictionaries of quotations, would seem, however, to be more appropriately described as encyclopedias, to such an extent do they expand. The most familiar of all quotations, to wit those from the Classics, are moreover, so familiar to those who know them at all, that a compendium of them would be as useless as an index to the multiplication

table. When His Excellency Yeh, sometime Governor General of the Two Kuang provinces, was carried captive to India by the British, he was asked upon the voyage, why, instead of sitting all day in a state of comparative torpor, he did not read something. To this he made the conclusive reply, that all the books in existence which are worth reading he already knew by heart! There is a proverbial admonition to beware of the man of one book; how much more is to be dreaded the individual who has not only swallowed four, nine, or thirteen books, but has spent the best part of his life in digesting them! To such persons slight indeed is the service of indices, glossaries, and concordances.

The line between mere quotations, and quotations which by the attrition of ages of constant use have been worn smooth into proverbial currency, like many other linguistic distinctions in Chinese, is a somewhat vague one, and perhaps no two persons would draw that line at

the same place.

To the appended specimens of familiar classical citations, may be prefixed a few taken from two little books which occupy a unique place in the Chinese educational system, being the alphabet, primer, and first-reader of all Chinese lads—the Trimetrical Classic (三字經) of Wang Po Hou (王伯厚) and the Thousand Character Classic (千字文) of Chou Hsing Szu (周興嗣).

PROVERBS FROM THE TRIMETRICAL CLASSIC.

'Men at their birth are by nature radically good'(人之初,性本善。). 'In this all approximate, but in practice widely diverge'(性相近、智相遠。). 'Gems unwrought form nothing useful'(玉不琢,不成器。). 'Men if they do not learn, will never know what is proper'(人不學,不知義。). 'To rear and not educate, is a father's fault'(養不敷,父之過。). 'To educate without severity, shows a teacher's indolence'(教不嚴師之惰。). 'Dogs watch by night, the cock announces the morning'(犬守夜、雞司晨。). 'The silk-worm spins silk, the bee gathers honey'(蠶吐絲,蜂釀蜜。). 'If men do not learn, they are not equal to the brutes'(人不學,不如物。).

PROVERBS FROM THE MILLENARY CLASSIC.

'Cold comes, heat goes; gather in autumn, store in winter' (寒來暑往、秋收冬藏。). 'When a fault is known, it should be amended' (知過必改。). 'When one has received the benefit of a reproof, it should never be forgotten' (得能莫忘). 'The streams flow and never pause' (川流不息。). 'A foot of jade is of no value; an inch of time should be highly prized' (尺壁非實、寸陰是競。). 'Harmonious above, united below; the husband sings, the wife accompanies' (上和下陸夫唱舞騰。).

PROVERBS FROM THE CONFUCIAN ANALECTS.

'The princely man in his food does not seek to gratify his appetite, nor in his dwelling place does he seek ease' (君子食無求飽、居無求安。). 'Death and life are predetermined, riches and honor depend upon Heaven' (死生有命、富貴在天。). 'All within the four seas are brothers' (四海之內皆兄弟。). 'From of old death has been the lot of all men' (自古皆有死。). 'A single expression makes a country prosperous' (一言而與邦。). 'A single expression ruins a country' (一言而喪邦。). 'The workman who wishes to do his work well, must first sharpen his tools' (工欲善其事、必先利其器。). 'If a man take no thought for what is distant, he will find sorrow near at hand' (人無遠慮必有近憂。). 'Specious words confound virtue' (巧言亂德。). 'Would you use an ox-knife to kill a fowl?' (割雞焉用生刀。).

PROVERBS FROM THE GREAT LEARNING.

'Things have their root and their completion. Affairs have their end and their beginning' (物有本末、事有終始。). 'Riches adorn a house, and virtue adorns a person' (富潤屋、德潤身。). 'When the mind is enlarged, the body is at ease' (心廣體胖。). 'Virtue is the root; wealth is the result' (德者本也、財者末也。). 'There is a highway for the production of wealth' (生財有大道。).

None of the other "Four Books" and scarcely any of the thirteen classics approach the Doctrine of the Mean in the item of jejuneness, and (to the beginner) general incomprehensibility. Thus, while the proverb says of the Book of Odes, that he who has read it, knows how to talk (念過詩經會說話。), and of the Book of Changes, that he who has perused it knows how to tell fortunes (念過易經會算卦。), of the Chung Yung it is not inaptly observed, that those who study it get beaten by their teachers, until they groan (念中庸打的哼哼。). A treatise of this nature offers comparatively slight material for popular proverbs, and the number of such, considering the quantity of the Chinese text, is but limited.

PROVERBIAL PHRASES FROM THE DOCTRINE OF THE MEAN.

"To stand erect in the midst, without leaning to either side"(中立而不倚。). 'To go half way and stop'(半途而廢。). 'In all things success depends on preparation, without it there is failure"(凡事像則立、不豫則廢。). 'There are three hundred rules of ceremony, and three thousand rules of behavior"(禮儀三百、威儀三千。). 'It is not gain that is gain, it is upright conduct that is gain'(不以利為利。以義為利。).

The brilliance and ingenuity of Mencius, with his singular aptness at illustration, have given proverbial currency to a very great number of his sayings—often, as in the case of other classical expres-

sions, stripped of every superfluous word, and polished smooth by ages of lingual friction.

# PROVERBIAL SAYINGS FROM MENCIUS.

'Those who (in time of battle) ran away fifty paces, laughing at those who ran an hundred paces' (五十 步 笑 百 步。). 'Having seen animals alive, one can not bear to see them die, having seen them die, and heard their cries, he can not bear to eat their flesh' (見 其 生。不 忍見其死。聞其聲。不忍食其肉。). 'My strength is sufficient to -lift three thousand catties, but not to lift one feather' (吾力足以舉 百鈞。而不足以舉一羽。). 'My eyesight is sharp enough to examine the point of an autumn hair, but I do not see a wagon-load of fuel'(明足以察秋毫之末。而不見興薪。). 'Climbing a tree to seek for fish' (線木求魚。). 'The small can not oppose the great, the few can not oppose the many, the weak can not oppose the strong' (小不敵大。寡不敵衆。弱不敵强。). 'Calamity and happiness are always of one's own seeking' (禍福 派 不自己 求之者。). 'Opportunities given by heaven, are not equal to the advantages afforded by the earth; the advantages afforded by the earth, are not equal to those from the harmony of men' (天時不如地利、地利不如人和。). 'That was one time, and this is another' (彼一時此一時。). there were no superior men, there would be none to rule the country men; if there were no country men, there would be none to support the superior men'(無君子莫治野人無野人莫養君子。). 'Without rules there can be no perfection' (不以規矩、不成方圓。), literary: 'Without the compass and the square, squares and circles can not be formed.' 'There are cases of praise which could not be expected, and of blame when the person blamed was seeking to be perfect' (有 不虚 之譽、有求全之毀。). 'There are not two suns in the sky, nor two sovereigns over the people' (天無二日、民無二王。). 'That which is done without man's doing it, is from heaven; That which happens without man's causing it to happen, is the decree of heaven' (莫之為 而爲者、天也。莫之致而致者、命也。). 'The feeling of pity is common to all men; the feeling of shame and dislike is common to all men; the feeling of reverence and respect is common to all; and the knowledge of right and wrong is common to all'(惻隱之心人皆有之。羞惡 之心人皆有之。恭敬之心人皆有之。是非之心人皆有之。). 'When heaven sends calamities, it is possible to escape; when one occasions the calamity himself, it is no longer possible to live' (天作 孽獨可違。自作孽不可活。). 'To nourish what is small at the expense of what is great' (養小以失大。). 'Those who follow that part of themselves which is great, are great men; those who follow that part which is little, are little men' (從其大體為大人、從其 小體為小人。). 'Life springs from sorrow and calamity, and death from ease and pleasure' (生於憂患。死於安樂。). 'Words which are simple, but far-reaching in meaning, are good words'(言近而指遠者、善言也。).

The general diagrammatic character of the Book of Changes, would seem to promise little of a quotable nature, yet it abounds in expressions which are woven into the language of every day life.

## PROVERBIAL SAYINGS FROM THE I CHING.

'The family which stores up virtue, will have an exuberance of happiness; the family which stores up the opposite of virtue, will have an exuberance of calamity'(積養之家必有餘慶。積不善之家必 有餘殃。). 'A ram plunging into a hedge' (紙羊觸藩。), i.e. advance and retreat equally difficult. '(Men) gather into classes, and inanimate objects into groups'([人]以類聚。物以羣分。). 'Rejoicing in heaven, and understanding its decrees, there is no place for regret'(樂天知 命故不憂。). 'If two persons are of the same mind, their sharpness can divide metal' (二人同心。其利斷金。). A common colloquial version of this saying is found in the proverb: 'When three men are perfectly harmonious, even earth may be turned to gold' (三人同心。 黄土 戀金。). 'Treating superiors with disrespect, and inferiors with cruelty' (上慢下暴。). 'Careless concealment invites robbery; meretricious arts incite lust' (慢 藏 誨 盗、治 容 誨 淫。). 'Each gains his own place' (各得其所。). 'Why should there be any anxious thought and care in the world?' (天下何思何慮。). 'When the sun sets, the moon rises; when the moon sets, the sun rises' (日往則月 來、月往則日來。). 'Reason will not act in vain'(道不虚行). 'Alternately employing mildness and severity '(法用柔剛。). 'Perversity necessarily involves difficulty' (乖必有難。). 'The path of the model man is on the increase, the path of the mean man is one of sorrow' (君子道長。小人道憂。). 'The path of the model man is on the increase, that of the mean man is on the decrease' (君子道長。小人 道消。). '[In the P'i 否 Diagram] The path of the mean man is on the increase, that of the model man is on the decrease' (小人道長、 君子道消。). 'The sun and moon revolving, cold and heat alternate' (日月運行。一寒一暑。) 'When virtue is not stored up, fame can not be attained; when wickedness is not accumulated it does not destroy the body'(善不積。不足以成名。惡不積。不足以滅身。).

The sententious elegance of the Book of Odes, renders its expressions particularly suitable for quotation among the educated classes, while the great variety of subjects of the odes, offers something adapted, either originally or by a more or less facile adaptation, to nearly all imaginable circumstances. At the same time the poetical form, and

PROVERBIAL PHRASES, ETC., FROM THE BOOK OF ODES.

'Not a day when I do not think of it' (靡日不思。). 'A day without seeing him is like three months' (一日不見如三月。). 'Long life, without a limit' (萬壽無疆。). 'How is it in hewing an axehandle? without an axe it can not be done. How is it in taking a wife? without a go-between it can not be done' (伐 柯 伐 柯。匪 斧 不 克。娶妻如何。匪媒不得。). 'Without weapons one does not dare attack a tiger; without a boat one dare not cross a river'(不敢暴虎。 不敢無河。). 'Apprehensive and careful, as if on the brink of a deep gulf, as if treading on thin ice'(戰戰兢兢。如臨深淵。如履薄冰。). 'What other men have in their minds, I can measure by reflection' (他人有心。予付度之。). 'May it first rain on our public fields, and afterwards come to our private ones' (雨我公田、遂及我私。). 'The acts of high Heaven have neither sound nor smell' (上天之載。無聲 無臭.). 'A flaw in a scepter of white jade may be ground away; but for a flaw in speech, nothing can be done' (白圭之玷尚可磨。斯言 之 玷 不可 為。). 'He who depends on himself will attain the greatest happiness'(自求多福。).

This example and the preceding one as well, afford instances of the changes which are made in the popular quotation of familiar passages. In the former case, the words are generally spoken: Yen hsing chih chan pu k'o wei 言行之五不可為, 'for a flaw in deed or word there is no remedy.' In the latter passage, while the words quoted are not altered, the sense is modified. As they stand in the Shih Ching they signify: 'This [harmony with the decree of Heaven] is the natural way [tzu jan 自然] to seek for happiness.

The Book of Rites (禮記) occupies a prominent place in Chinese civilization, and its dicta have in many instances, become literally "household words." The constant repercussion of fragments of ancient ritual wisdom from mouth to mouth, has elevated them to the level of primary axioms of human thought. Thus, as to the behavior towards parents: 'On going out one's parents should be informed, on one's return they should first be seen' (出必告。反必面。). 'The rule for children towards parents, is to keep them warm in winter, cool in summer' (為子之道、多温夏清。). 'On entering a country, inquire what is forbidden; on entering a village, inquire what are the customs; on entering a private house, inquire for the personal names of the family' (入國問禁。入鄉問俗。入門問諱。). The object in view in the last inquiry, is similar to that of the young man at a boarding house, who desired to secure the recipe for a particular kind of pud-

ding, "so as to be certain never to have any of it in the house." In China names are things—sacred things. Even a son must not speak his father's name (子不言父名。). The stranger informs himself what these tabooed names are, that he may ever after steer clear of them.

'Men and women when giving and receiving things from one another, should not touch each other'(男女受授不親。). 'The superior man guards his body, as if holding jade'(君子守身如執玉。). 'In a case of family mourning, if one can not contribute anything, he should not inquire into the expenses; in a case of severe illness, if one has nothing to present, he should not ask what would be relished' (吊喪不能賻、莫問其所發。).

PROVERBIAL QUOTATIONS FROM THE SHU CHING, OR BOOK OF HISTORY.

'Heaven and Earth is the parent of all creatures; and of all creatures man is the most highly endowed' (惟天地 萬物 父母。惟 人萬物之靈。). 'Heaven to protect the inferior people made for them rulers, and made for them instructors' (天佑下民。作之君。作 之 師。). 'What the people desire, Heaven will assuredly comply with' (民之所欲。天必從之。). 'The good man doing good, finds the day insufficient, the evil man doing evil likewise finds the day insufficient' (吉人為善。惟日不足。凶人爲不善。亦惟日不足。). 'Divided in heart—divided in practice' (離心離德). 'Heaven sees as my people see; Heaven hears as my people hear' (天视自我民视。天聽 自我民聽。). 'Where there is much merit there is a great reward' (功多有厚賞。). 'The hen does not announce the morning; the crowing of a hen in the morning indicates the subversion of the family' (牝雞無晨。牝雞之晨。惟家之索。). 'The son of Heaven is the parent of the people, and becomes the sovereign of the Empire' (天子 作民父母。以爲天下王。). 'A mound raised nine fathoms highthe work unfinished for lack of one basket of earth' (為山九仭。功虧 - 誓). 'Accordance with the right is good fortune; the following of the evil, is bad—the shadow and the echo' (惠 迪 吉、從 遊 凶、惟 'To give up one's own opinion and follow that of others; to refrain from oppressing the helpless, and not to neglect the straitened poor'(舍己從人、不虐無告、不費窮困。). 'The mind of man is restless-prone to ere; its affinity for the right way is small. Be discriminating, be undivided, that you may securely hold the Mean' (人心惟危、道心惟微、惟精惟一. 允執厥中。). 'The way of Heaven is to bless the good, and to punish the bad'(天道福善渦淫。). 'On the doer of good he sends down all blessings, and on the doer of evil he sends down all calamities' (作善降之百祥、作不善降之 百殃。). 'Good and evil do not wrongly befall men, because Heaven sends down misery or happiness, according to their conduct' (惟吉以 不僭在人惟天降灾祥在德。). 'He employed others as (if their abilities were) his own; he was not slow to change his errors' (用人惟己、改過不吝、克寬克仁。). 'The People are the root of a country; when the root is firm, the country is tranquil' (民惟邦本。本固邦室。). 'Calamities sent by Heaven may be avoided, but from calamities brought on by oneself, there is no escape' (天作孽酒可違、自作孽不可逭。). 'Superior men kept in obscurity. and mean men filling the offices; the people reject and will not protect him, Heaven is sending calamities upon him' (君子在野小人在位、民樂不保、天降之答。). 'Do not listen to unsubstantiated words, do not adopt undeliberated plans' (無稽之言勿聽弗詢之謀勿庸。). 'When a fire blazes over the ridge of K'un, gems and stones are burned together' (火炎崑問、玉石俱焚。).

It will be observed that the foregoing quotations from the Classics, cover a very wide range. Those from the Four Books especially might have been greatly multiplied. The object in view has been merely to exemplify the wealth of material contained in these books as regards popular citation. Which of these phrases and sentences is to be regarded as a quotation current among scholars only, and which as a popular proverb, is a point of minor consequence. Citations of this class fill a place in Chinese peculiarly their own, and however familiar many of them have by long use been rendered, like the beasts seen by Peter in his vision, none of them must be called 'common' (A) for they are all alike regarded as having descended from heaven.

#### II. -- ANTITHETICAL COUPLETS.

In Doolittle's "Vocabulary and Handbook" (Vol. II. p. 210) is a collection of Scrolls and Tablets in one or two sentences varying in length from two characters to two dozen, which the Editor comprehensively describes as "Couplets, Labels, Hangings, Distichs, Paralleled Aphorisms, Antithetical Sentences, or by whatever other name they may be known." Further on (p. 277) we meet with another collection of Antithetical Couplets, which we are told differ from the former in that they are seldom if ever written out on wooden tablets, paper or satin and suspended on walls and doors. Not to dwell upon the precarious nature of a classification which depends merely upon the use or disuse of paste, it is sufficient to remark that if by a proverb is meant a 'common saying,' each list contains indubitable specimens of proverbs.

In the interesting Essay introductory to his Collection of Chinese Proverbs, Mr. Scarborough describes the antithetical couplet or tui tzu (對字) as one form of the proverb, a description which is quite correct if understood to mean that some antithetical couplets are proverbs, and

not as implying that all such couplets are proverbial. In reference to this subject, Mr. Scarborough observes that "the first and greatest law evident in the formation of Chinese proverbs is that of Parallelism." This also would be true if stated as a characteristic of some proverbs, but ceases to be accurate when magnified into a "law" which governs the formation of all proverbs, for it would be easy to cite hundreds of Chinese proverbs which have no more "parallelism" than is to be found in the English aphorisms "A burnt child dreads the fire," or "A new broom sweeps clean."

The theory of the Chinese tui tzu, is expressed in the name. It is the opposition of characters. Its essence is thesis and antithesis—antithesis between different tones and different meanings, resemblance in the relations between the characters in one clause, and those in another clause. While children are yet in their most ductile intellectual condition, and as soon as they begin to appreciate the flavor of characters, they are taught to set one against another. Small books are placed in the hands of the little pupil, in which he is compelled to recognize the fact that certain words have their 'rhetorical opposites,' which are confronted with one another, as Heaven and Earth (天地), Mountains and Streams (山川), Rivers and Seas (河海), &c., &c.

After a certain amount of practice in this direction, the scholar is instructed to devise suitable counterparts for two-character phrases which are given out by the teacher, 'level' tones to be opposed to 'oblique,' and one meaning to balance another. Thus the teacher writes 'Golden Bell' (全鐘), to which one scholar adds 'Jade Musicalstone' (玉 整), another 'Iron Tripod' (钱鼎), &c.

From these simpler applications of the Chinese 'binomial theorem,' the pupil advances to combinations of three characters. The teacher writes: 'A three-foot sword' (三尺劍), i.e. a valuable and trusty weapon. The scholar responds with, 'Five cart-loads of books' (五 車 書), i.e. the outline measurement of the attainments in literature of a man of great learning. By the time this kind of practice has been carried up to seven characters in a line, the pupil is ready to begin to compose poetry. His constant drill has taught him to look upon every phrase as a combination which has its natural antithesis, as each move in a scientifically played game of chess, has its proper rejoinder. The habit of always seeking for an antagonist to every expression, and of regarding a well rounded line, in the light of a well-formed row of teeth-of no particular use except when opposed to another similar row-results at length in reducing the art of literary match-making to an instinct, rather than an acquisition. The national Chinese custom of turning a considerable part of their literature out of doors just before

every New Year, posting over gates and upon door-panels citations from the classics and other books, and couplets old and new of every imaginable description, makes this kind of composition familiar to every one. The universal use of the Chinese written character, especially in the form of scroll couplets, as an ornament, still further tends to popularize antithetical sentences. It must be evident that in a country where thousands, or perhaps millions of fresh couplets are produced every year, among the deposits of this annual overflow will naturally be found some addition to the number of Common Sayings. The genius of the language, as already remarked, is such that Chinese proverbs are very easily made—indeed they may frequently he said to make themselves. A very few examples of the antithetical form in proverbs, will suffice for illustration.

"Guard incessantly against fire; watch night by night for thieves" (時時防火。夜夜防賊。). 'If you practice virtue towards others, calamity will not encroach upon yourself' (善若施與人、禍不侵於己。). 'At midnight one seems to have a thousand devices, by daylight not a move that can be made' (夜半千條計。天亮一着無。). 'Man is unable to recompense Heaven, but Heaven has the kindness to care for man' (人無酬天之力。天有養人之心。). 'Virtuous actions done that men may know of them, are not really virtuous; wicked actions which dread the knowledge of men, are thoroughly wicked' (善欲人知非真善。恶怕人知是大恶。).

The construction of antithetical sentences affords a fertile field for Chinese ingenuity, a field to which we have nothing in English even remotely correspondent. A teacher might require his pupils to produce English couplets ending with such words as 'step,' 'month' and 'window,' but when there are really no rhymes in existence, the competition is simply between different methods of disguising failure. In Chinese couplet-making, however, there is scope not only for great dexterity in the choice and adaptation of words, but for the highest skill in adjustment between the parts, and in catching at suggestions. For all this, the training of every student is supposed to have fitted him. Characters in Chinese novels, are represented as dashing off verses with a 'flying pencil,' and there are many situations in actual life where the ability to furnish an appropriate response to a given line, might make one's fortune, while the fatal inability to do so, would as certainly mar it. Illustrations of this practice are extremely abundant, a few specimens of which will suffice to exemplify the constructive difficulties which may be involved in the 'weaving' of Chinese couplets. Teachers test the resources of their pupils by putting forth a line, to which the latter are expected to write a suitable response. Thus, a

master wrote: 門關金鎖鎖 'The door is shut, and locked with a golden lock.' To this his pupil answered: 羅捲玉鈎鈎 'The screen is rolled and hooked with a jade hook.' Another teacher propounded the following: 石重船輕輕坨重。 'The stone is heavy, the boat is light, the light supports the heavy.' To which a girl replied: 桅 長 尺短短量長。'The mast is long, the foot-measure is short, the short measures the long.' The unlimited admiration bestowed upon successful antithesis as such-irrespective of any ulterior meaning-is so great, that any one who has vanquished a particularly difficult sentence by producing one to match, is held in perpetual remembrance, as if he were a benefactor to his species. In the two following examples there is no apparent reason for enthusiastic approbation, yet one of them has been cherished ever since the Ming Dynasty. Some one proposed the line: 鞋 帮 繡 鳳、鞋 行 鳳 舞。 'The Phoenix embroidered upon the sides of the shoe-when the shoe advances, the Phoenix leaps.' To which one Li Hsiao T'ang responded: 扇面書龍、扇擺龍飛。'The Dragon drawn upon the face of a fan-when the fan shakes, the Dragon flies.' 'The cat sleeps on top of the house; when the wind blows, the hair moves, but the cat does not move' (貓臥房頭、風吹毛動貓不動。). 'The serpent drinks from the midst of the tank; when the water immerses it, the tongue is wet, but the serpent is not wet' (姓 飲 社 中, 水浸舌濕蛇不濕。).\* The construction of antithetical couplets, affords unlimited opportunities for that oblique and subterranean reproof in which the Chinese take so great pleasure. To administer a sharp rebuke while apparently merely rhapsodizing about the Dragon and the Phoenix, the Milky Way or the Great Northern Dipper, is Chinese literary high art. To see a person plunge his hand into a vessel which seems to be filled with clear water, and then to watch him receive a violent electric shock—this is a source of happiness of a lofty order. If the response is as ingenious as the challenge, and not only turns the edge of the reproof, but while denying the allegation, "hurls it back upon the head of the alligator"—this is to set trickling a little rill of delight which may flow on and irrigate the hearts of twenty generations. Many years ago an official named Li Ho Nien (who afterwards became Gov. General of sundry provinces) was in the province of Honan at an official headquarters. Another official who

<sup>\*</sup>No one with a well balanced mind, can scan this couplet without acute mental anguish.

'A single scrap of spoiled meat, taints the whole meal' (一塊臭肉滿鍋腥。).
The first character of the second line (horresco referens) is of the same tone as the first character in the first line, and a like deadly defect is manifested in the seventh character. It should have run, for example, thus: 虎飲池中、水浸锅湿虎不濕。'The tiger drinks from the midst of the tank; when the water immerses it, his whiskers are wet, but the tiger is not wet.'

was staying at the same place, was an opium smoker, and rose late. Calling to him the little son of the latter, Mr. Li gave him one limb of a couplet, as follows: 紅日滿窗人未起。'The red sun fills the windows, but the man is not yet risen.' To this the lad replied, with an audacity which, to the Chinese mind, is an infallible token of future greatness: 青雲得路我先登。'The road to mount the dark cloud, I will first tread'—'to tread the dark cloud' being a synonym for distinguished scholastic honors. The father of this lad finally became a Hanlin (in spite of his opium), and the lad himself became a Chū jen at the age of twenty—but has thus far climbed no higher on the 'azure cloud.'

A certain gentleman had a son who received a private education. A lad who was a servant in the family also studied under the same teacher as the son. One day the teacher praised the abilities of the servant lad to the master, who was more addicted to pleasure than to learning. He had a little concubine called 'Snow,' to whom he was excessively devoted, to the sorrow of his family, who were, however, unable to interfere. When the gentleman heard the young servant praised, he lightly replied, 'So he has abilities, has he? Come, I will give him a line of a couplet to match; whereupon he wrote the following:線水本無憂、因風總面。'The green waters have really no sorrow-it is only the wind that wrinkles their face.' To this the little lad replied:青山原不老、為雪白頭。'The dark mountain is not naturally old-it is the Snow that whitens its head.' Upon this, the master was led to introspection, and reforms his behavior, as the subjects of such reproofs always do (in legends), while the young lad as such lads invariably do (in stories) rose to become a Minister of State. During the present Dynasty, there was a lad named Chi Chün (紀 均) who was guilty of an impropriety. A female slave came into the room where he was, and he grasped her hand, in flat defiance of the Book of Rites, and of all known principles of social decorum. The boy was only nine years of age, but the girl made conplaint to his mother, and the mother consulted her brother as to the most suitable method of reproof. The boy's uncle undertook to reform him with one leg of a couplet, which he put forth as follows: 奴手為拏。以後莫拏奴手。 'The character for take, is composed of Slave and Hand-hereafter do not take a slave's hand.' This cogent style of argument has, however, a double edge, as was painfully apparent when the lad retorted as follows: 人言是信。從今休信人言。'The character for believe is made up of Man and Word-henceforth never believe a man's word.' We are unhappily left in ignorance whether this lad became a Minister or a Mormon.

Many readers will recall Dr. O. W. Holmes verses called an "Ode for a Social Meeting—with slight alterations by a Tectotaler." The following is a specimen stanza:—

> "The purple-globed clusters their life-dews have bled; How sweet is the breath of the fragrance they shed! For summer's last roses lie hid in the wines That were garnered by maideus who laughed through the vines."

The erasures and interlineations of the "Teetotaler" modify the sentiment, until it takes the following shape:

"The half-ripened apples their life-dews have bled; How sweet is the taste of the sugar of lead; For summer's rank poisons lie hid in the wines!!! That were garnered by stable-boys smoking long-nines."

For this kind of transformation of meaning, the Chinese couplet offers unrivalled facilities, as a single illustration will show. A Chinese School-teacher of our acquaintance had a neighbor who was a butcher. Like every one else, he bought a tui tzu to adorn his doors wherewithal, at the New Year's Season. This was the distich which he posted up: 綿世澤莫如爲善好。振家聲還是讀書高。'To make sure that successive generations shall be enriched by (Imperial) favor, there is nothing so good as the practice of Virtue; to render one's family famous, the loftiest method is still the pursuit of literature.' In a country where the slaughter of animals is suspended by official proclamation, whenever a scarcity of rain or snow is felt-with a view thus to propitiate by timely concessions the rain-producing Powers—the trade of a butcher is not likely to stand high. The Buddhist notions in regard to the sacredness of animal life, however disregarded, are widely current among the people. For a wicked butcher to put up a couplet of this sort, was regarded by the School-master as a piece of gross impertinence, and he accordingly pasted over three of the characters, emendations of his own, making it read as follows: 綿世澤莫如為惡好。振家聲 還是屠猪高。'To ensure the enrichment of successive generations by Imperial favor, no method is so good as the practice of Wickedness; to render one's family famous, the loftiest plan is still that of butchering pigs'!

The difficulty of finding an answering line for the one propounded, is often due to the perceived necessity of matching not merely the tone and meaning of a character, but even its shape. Thus a teacher gave out the following: 永凉酒、一點兩點三點。'Ice cold wine—one drop—two drops—three drops.' In this example, the embarassment arises from the composition of the first three characters. Ice (冰) has one dot or point (一點), cool (凉) has two (兩點), while wine (酒) has three (三點). A praeternaturally elever boy of nine years solved

the problem, however, as follows: 丁香花、百頭千頭萬頭。'Lilac flowers—an hundred heads—a thousand heads—a myriad heads'; where the 'head' of the ting (丁) character, corresponds to that of pai (百) one hundred, the 'head' of hsiang (香) is like that of ch'ien (千) a thousand, and the summit of the flower character (花) is identical with that of wan (萬) ten thousand.

The following is another example of the talent of the Clever Boy, who so often comes to the front in Chinese legends and literature.

A certain Official of the rank of Chih fu (知時) was passing through the streets of a city, seated in his chair, when half a dozen boys just let loose from the dismal monotony and the literally 'howling wilderness' of a Chinese school, were making the air ring with their shouts of merry laughter. However in accordance with Common Sense or the dictates of Hygiene such actions may be, they are horribly incompatible with the Chinese code of behavior for budding Confucianists, -"a code for mummies"-which leaves no room for Animal Spirits or for anything but the Proprieties. Among the rest, the Official observed a lad of bright look, and with a handsome face, whose hilariousness was more marked than that of the others, and who was evidently a leader. Halting his chair, the Chih fu had the obnoxious Boy summoned before him, and sternly inquired: "Is this the kind of demeanor which you are taught in your school? To atone for your gross impropriety of action, I shall on behalf of your teacher, beat you ten blows on your hand, unless you make me a couplet on the spot." "Oh," replied the Lad, "that is easily done," whereupon he uttered the following sentences, the first five characters of which, are a quotation from the Confucian Analects. (T'ai Shou & Tr, it should be remarked, is a synonym for Chih fu, who also has a sort of nickname, to wit "Two thousand piculs of grain "-in allusion to an ancient fixed revenue attached to his office). Quoth the Boy: 童子六七人屬汝甚劣。 太守二千石惟公最。'Among six or seven Boys, you are the very worst; among Prefects, with their 200,000 pounds of grain, Your Excellency is the most — "The most what?" said the Prefect. "Why do you not finish?" "Because," replied the Lad, "there are two endings-one if you give me a present for my couplet (賞) and one if you do not." "Well," said the Chih fu, "suppose I do give you something-what is the word?" "In that case, said the Boy, it is Lien" ( incorruptible, and otherwise officially virtuous). "And suppose I do not give you anything?" "Why then," said the youth, it would have to be T'an ( avaricious, sordid). The Prefect smiled, gave the Boy two thousand cash, and went on his way. It is nearly superfluous to remark that this child was only seven years of age!

A perfectly successful response to a difficult line of a couplet is not simply one which, like the answer to a problem in Euclid, merely satisfies the conditions. For the very highest effect, there is required an indefinable loftiness of style, which resembles expression in music, and without which even faultless execution leaves an impression of a certain deficit. The difference between these methods, is illustrated in the two following examples. In the first, there was proposed a most unpromising combination: 文學堂、武學堂、文武學堂學文武。'The civil academy, and the military academy; the civil and the military academies are the places in which is learned things civil and military.' To this a youth of brilliant natural gifts responded: 東當舖、西當舖、 東西當舖當東西。'The eastern pawn-shops, and the western pawnshops; the eastern and the western pawn-shops—this is where they pawn things. Without depreciating the skill with which the ingenious pupil accomplished his task, the discriminating Reader recognizes the fact that pawn-shops afford no suitable antithesis to institutions in which the great art of governing a nation is taught, and he is therefore not in the least surprised to learn that the author of the reply despite his intellectual capacity—died a beggar!

On the other hand, witness the following: 風聲雨聲讀書聲。 聲聲入耳。'The sound of the wind, the sound of the rain, the sound of the study of books—all these sounds enter the car.' The usual seven-years-old lad emerges, with the following ambitious response: 家事國事天下事。事事關心。'The affairs of a family, the affairs of the state, the affairs of all under heaven—all these affairs concern my mind.' In view of the comprehensive scope of the boy's reply, every one must perceive that he was foreordained to be a Senior Wrangler, or first scholar of the Empire (狀元), which he subsequently became.

Chinese history abounds in instances in which Emperors have proposed lines of couplets, both as a mere recreation, and as a test of literary ability and character. Of the latter, Hung Wu (洪武) is an example—the famous founder of the Ming Dynasty. His elder son having died, the heir apparent was the grandson of the Emperor. The younger son of Hung Wu was however spirited and ambitious. The Emperor put forth the following line, to which both his son and his grandson were to furnish a reply. His Majesty's life had been a tempestuous one, from his lonely orphanhood, to his successful leadership of a vast horde of insurgents who rose against the crumbling dynasty of the Mongol usurpers. It was the life of a man on a spirited steed at full speed. These therefore were his words: 風吹馬尾千

separate threads.' To this sentiment his grandson responded: 雨打学毛一片起。'The rain beats the sheep's wool into a mass of felt. His uncle replied in a different key: 日照龍鮮萬點金。'When the sun irradiates the scales of the Dragon, it resembles a myriad points of gold.' Nearly every detail in the antithesis in these two answers is characteristic—the rain beating on the pelt of a poor sheep, contrasted with the sun lighting up the horny scales of a fierce Dragon! a single tangled mat of wet wool, opposed to ten thousand luminous sparks of gold! From these data alone, the sagacious fortune teller might calculate the fate of the two lads, of whom the former succeeded his grandfather (taking the title of Chien Wên 建文), being driven from the throne, however, at the end of four years, by his uncle, (with his scaly Dragon), who seized the empire and took the famous title of Yung Lo (永樂).

The great Emperors of the present Dynasty have been distinguished for their couplets. The following proposed by Kang Hsi (康熙) is well known: 泰山石稀爛挺硬。'The stones of Mount T'ai although they seem as if cooked soft, are yet hard.' To which Wang Hsi (王熙) replied: 黃河水翻滾冰凉。'The waters of the Yellow River appear to bubble and boil, but are ice-cold.'

Upon another occasion the same Emperor is said to have been petitioned by a certain Minister, for leave to retire from active employment, that he might go home and care for his aged parents (終養). His Majesty gave him a line of a couplet, upon condition of his matching which, his request was to be granted. The following was the line: 十日必思。思籍思士思父母。'Ten mouths and one heart constitute reflection; reflecting upon one's village, reflecting upon one's lands, reflecting upon one's father and mother.' The Minister, however, could dissect characters even better than the Emperor, and this

was his reply: 寸身言謝。謝天謝地謝君王。 'An inch of body and words, compose the expression of gratitude; gratitude to Heaven, gratitude to Earth, gratitude to the Prince.'

There are some mathematical quantities so obstinately incommensurable, as to be incapable of expression in rational numbers, and which are called imperfect quantities-surds. There appear to be certain combinations of characters the antithesis of which are linguistic surds, impossible of expression. The catholicity of sentiment of the Emperor Kang Hsi is well known. What he really believed, it would be hard to determine. The same may be said of his grandson Ch'ien Lung. Gibbon has remarked of the peculiar condition to which the Roman Empire was reduced in the early centuries of the Christian era, that to the common people all religions were equally true, to the philosopher all were equally false, and to the magistrate all were equally useful. Chien Lung was par excellence a Magistrate. All religions were useful which in any way assisted in keeping in order the teeming millions of a populous empire. And as to which is true? 'For what, after all,' His Majesty probably said to himself, 'is truth?' And when he had asked the question, he proposed a line of a couplet to illustrate his views on 'Comparative Religions.' The following are the characters: 想忠恕。念慈悲。思感應。三数同心。'When I meditate upon Sincerity and Reciprocity; when I reflect upon Mercy and Pity; when I consider appropriate Recompense—then I perceive that the three doctrines are at heart one.' Chung (点) and Shu (恕) are taken to represent the teachings of Confucius, in reference to the passage: 'If one maintains his integrity and practices the reciprocal duties he is not far from the path' (思恕違道不遠。), Tz'u (慈) Pei (悲) allude to the Buddhist representations of Buddha and P'u Sa, while Kan Ying (威鷹) indicates the Taoist 'Book of Rewards and Punishments.' It will be perceived that here are nine successive characters all with the heart radical at the bottom. Although this line was proposed more than an hundred years ago, no one has yet matched it.

One other characteristic of certain Chinese couplets, deserves a moment's notice, and it is one to which a feeble and imperfect analogue may be found in English. Those who amuse their leisure by contriving new forms of verbal gymnastics, inform us that a sentence of thirty-five words may be constructed in which the word "that" can be grammatically inserted eighteen times; or, what is more to the present purpose, that the same word (for no other appears to be endued with the same tautological capacities) may be doubled, trebled, and quadrupled—nay, repeated until it forms a seven-fold cord, and all

without violence to grammar or sense. In proof, we are treated to doggerel like the following:—

"I'll prove the word that I've made my theme
Is that that may be doubled without blame;
And that that that, thus trebled, I may use,
And that that that, that critics may abuse
May be correct. Further, the dons to bother—
Five thats may closely follow one another;
For, be it known, that we may safely write
Or say, that that that, that that man writ, was right;
Nay, e'en that that that, that that that followed,
Through six repeats the grammar's rule has hallowed;
And that that that (that that that that began)
Repeated seven times is right! Deny 't who can!"

Whether any one will deny it, we do not know, but that every one must congratulate himself that there is only one word in English like that, we can have no hesitation in affirming.

This couplet is in common use among play actors, but is probably

quoted rather for the antithesis than for its inherent value.

A correspondent of the *Chinese Recorder* in one of its early numbers (Feb., 1871), writes to inform its readers that he had come upon some couplets of this kind, which he cautiously (but safely) describes as "a certain method of grouping characters," and invites "some person kindly to furnish a full explanation of the meaning and character of this style of composition." As no attention whatever was apparently

e

d

1-

n

es

n

ly

paid to this request, either by "some person," or by any other "person," and as the Recorder itself about fifteen months afterwards, fell into a condition of (almost) fatal coma, and was long lost to sight—however dear to memory—the couplets will bear reproducing. Here is the first: 書生書生問先生先生先生。馬快馬快追步快步快步快。Of this couplet, the following translation is (doubtfully) suggested by the correspondent who furnishes it: "The pupil of an incompetent teacher, engages in the vain pursuit of knowledge; The swift foot-soldier is swiftly pursued by the horseman." This rendering glides easily over the difficulty of so many repetitions, by ignoring them, and is moreover not readily deducible from the characters as they stand. The general meaning of the lines is quite clear, and may be given as follows: 'The pupil (書生) who is unfamiliar with books (書生), asks his teacher 問先生 how he (the pupil) is to remedy this ignorance of books. The response to this inquiry is somewhat darkly conveyed in the four characters 先生先生, i.e. the teacher 先生 replies that he himself formerly 先 (when a lad) experienced the same trouble—ignorance of books, 生(but by diligence he overcame this ignorance, as his pupil by the same means may likewise hope to do). 'The thief catcher (馬快) swiftly (馬快) pursues the man who serves the warrants (步快); but the warrant-server (步快) is swift of foot (步快). The other couplet is as follows: 朝朝朝朝朝夕。月月月月月月圓。 This, we are informed, is to be "translated on the same principle." As no principle, however, has been enounced, or even hinted at, we are not much the wiser for the suggestion. Notwithstanding the formidable reduplication, the meaning is obvious. 'Every day (朝朝), has its dawn (朝), and every day (朝朝) has its dawn and eve (朝夕). Every month (月 月) has its moon, and the moon of every month is round' (月月月圓). (To be continued.)

#### REVIEW OF A NEW MEDICAL VOCABULARY.

ARTICLE III.

BY J. DUDGEON, M.D.

IT is with the deepest regret I learn that my strictures on the work now under review have given offence in some quarters. I can assure the friends of the author—whose early removal from his useful self-sacrificing and noble work no one regrets more than myself, that I had no intention of hurting either his memory or their feelings. I have not attempted to criticise the work as a translation. I do not feel myself competent to do so. I believe it to be a very excellent treatise and one calculated to do much useful service. I understood

the Vocabulary to bear the imprimatur of the Committee. The author had drawn it out in the first place perhaps, but it was submitted to one or more competent members of Committee and by them approved and adopted. I understand the nomenclature in all but a few cases, to have been the work therefore of the Committee. The Japanese have most fortunately adopted a uniform nomenclature, and all medical men translators, authors and publishing houses in the country of the "Rising Sun" have taken the same names. There is very great advantage to be derived from this uniformity. It is a pity the Committee has not sought once for all to establish such a system. It is quite practicable. We may never again have such a good opportunity. But the work is not to be done by mere sinologues, however learned, but by the medical missionaries of many years' standing, who have deeply studied the native medical works and even then it would be wise to submit the lists to every medical man acquainted with Chinese in the country, for his suggestions. We ought not to despair of yet producing such a work, and my very feeble remarks are intended in a small measure to lead to such a result. We do not want a Medical "Term" question, as a battle field for medical missionaries. It is perhaps not yet too late for the Committee to prepare such a nomenclature. We had no idea—nothing was further from our mind—than to attach blame to either author or Committee. Our sole object was to point out for the sake of future labourers in the same field, the faults that lurk in this work and bestrew their path. Unless these are pointed out, we are likely to have misapprehensions perpetuated in subsequent writings and an influence for evil is thus wielded which is incalculable. As the most recent work on the subject, it is presumably the best, having adopted all the good and rejected and avoided all the faults of its predecessors. It carries, moreover, the stamp of the learned Committee, and this in itself is a high eulogium on the work. The author only in a few instances, where he differed from the Committee, insisted upon his own terms. To write such a vocabulary is not an easy undertaking. It requires a good knowledge of anatomy, of the Chinese language and of Chinese medicine. It is proverbially easy to find fault and point out blemishes; it is another and a different thing to write out a perfect vocabulary one's self. I offer no apology for the very slovenly way in which the English is printed—this is a matter of imperfect proof reading. Having been engaged for many years past in work of this sort, we have experienced the difficulty. At the same time, this very study and the necessity of finding expressions to suit every case, has rendered us not only more observant perhaps of the faults and omissions in others but made it very difficult to accept terms which do not meet all the possible circumstances. I feel called upon to make this remark to relieve myself from the charge perhaps of hypercriticism. At the same time in common honesty and as much by way of protecting myself as offering an apology for strictures that to Southern readers may appear uncalled for, if not incorrect, it is but right to say that each province or city has its own peculiar terms and one is apt to think the Chinese of his own particular district the only proper Chinese.

With these few explanatory remarks, we proceed to point out a few additional errors and omissions. And we begin with the urinary organs. The heading of this section has no corresponding Chinese, not at least in situ, but we find it transferred to the top of the following page between the kidneys and the bladder. The same remark holds good with regard to the terms in Chinese for the male and female generative organs. Their Chinese equivalents are not in close attendance upon their English superiors. The pelvis of the kidney is called shen hsuch (督文). This is the name of the sinus into which the ureter enters after having passed the pelvis. The pelvis should have been called according to the analogy of the nomenclature of the book, used elsewhere, shen pen (腎盆). We think the Japanese term here shen ü (腎盂) good, which describes it correctly and keeps it distinct from the pelvis or basin of the innominate bones. The ureters are called niau kwan (羅管) and the urethra tsung niau kwan (總羅管). There is here some confusion. The Chinese do not know the functions of the kidneys; they suppose the urine to filter from the small intestines to They all know niau kwan (獨管) to be the urethra. It is necessary therefore to make some distinction and call the one nei (內) internal and the other wai (34) external, urethra. For the former we have the alternative of calling it the shen niau kwan (智麗管). Japanese call it shu niau kwan (輸 器管) and the urethra niau tao (麗道) to which there can be no objection. The character tsung (總) general, applied to the urethra is I think objectionable. It is not Chinese and it conveys a wrong idea. It is not collective and general in the sense in which the aorta and trachea have the same term applied to them and correctly too. Were the urethra the common or combined canal formed by the junction of the two ureters, without the bladder intervening, then the term would be applicable. The word for hilus of the kidney is omitted. As the hilus leads into the hollow space called the sinus, it might with propriety have been called shen men (腎門). The male meatus urinarius is appropriately called ma kow (馬口), but why is the corresponding part in the female not also so termed? It is called i kwan kow (董管口) for which there seems

no good reason. Moreover the character i (費) has nothing to do with the urine but simply means to emit unconsciously and is applied-in Peking at least-in this sense to urine and semen. I cannot imagine how this character has come to stand for the female urinary canal. All I dare venture to hope is that it may be so in the South. In any case it is a strange use of a well-known character. We should certainly expect precisely similar parts to be named correspondingly. The word kan (幹) is adopted for the spongy and cavernous bodies, but it is evident that only under exceptional circumstances can it be so termed. The glans penis is termed yang ching teu (陽莖頭) not at all wrong in itself, but the term kwei teu (龜頭) is very much better, is the proper designation for the part, in the North at least, and has the merit of being Chinese. The prepuce teu pau (頭包) is not bad but unfortunately in the North at least, it is the term applied to the band which the women wear round their brows. Pau pti (包度) would be a good term, or even the translation of our own English word ts'ien p'i (前皮). The frænum one would expect to follow the nomenclature of the prepuce, but instead it is called teu hia chin (19) 下筋) the ligament under the head. Pau pti hsien (包皮祛) would have been a good expression. The male organs of generation are called simply yang chü (陽具) which errs by defect; the expression being insufficient to denote all that is meant. It is the expression used to denote merely the membrum virile—a part perhaps taken for the whole. If however it denote the particular organ—then the Chinese equivalents for the other terms are altogether omitted. Of the three tunics or coverings of the testes—the Chinese for the same being likewise omitted—we have one only given, that is the tunica vaginalis, but the Chinese given to express it refers not to the vaginalis but to the tunica albuginea. The term for testes is nowhere given, although the word occurs in combination and is plainly indicated by lan tse ( 子). The epididymus is called kan kwan (肇冠). The first of the two words is the proper word for testes. If the word lan tse be used, as it is evident it is meant to be, for testes, why was it departed from in naming the epididymus which is simply the cap of the testes, and therefore not incorrectly perhaps termed kwan (冠). The nomenclature and the anatomy both compel that it should be termed lan tse kwan (卵子冠). I cannot understand this sort of confusion. If I wished to be hypercritical, I might object to the use of kwan here as not representing the idea very exactly. The epididymus hardly stands in this relation to the testes, and is more like the supra-renal capsules to the kidney, which is not incorrectly termed shen shang ho (腎上核). The Japanese term fu kau (附 豪) extra or assistant testes is perhaps the preferable term. The Greek word, of course means, upon the testes or didymus. The vulva finds itself nowhere separately represented in Chinese. It occurs however in the name of the glands of Bartholine and called ch'an měn (產門), but why this character is adopted in preference to yin men (陰門) I know not. The word ch'an is restricted to a certain period and condition of life, and moreover does not cover all the ground, although in a general sort of way it may be applicable. As a book term for pudendum it is deficient. The expression for mons veneris-ts'uan pai (算白) has baffled all solution. The first character means to ascend the throne and the second is the colour white. I take refuge in its being a wrong character. In the Lei ching (類 經) I find the term ts'uan applied to a portion of the perinæum. A suitable expression for the part would be yin fu (陰阜). The fundus of the uterus is called ting (頂); of the bladder and heart ti (底). What is the reason of this deviation? It cannot be simply that the fundus is situated at the top, for then the heart, should have been also so called; nor because it is the narrowest part, for then this part of the bladder should have been so called. The ting here should have been ti, irrespective of its position above or below. The word ting necessarily implies something narrower than the body or t'i (體) which it is not in this case. The Fallopian tubes and ovaries are as a matter of course called lan kwan (卵 管) and lan ho (卵 核). The ovaries as testes muliebres of Galen are not incorrectly called from their analogy to the testes in the male although I should have preferred to have adopted other terms. We have the option of taking ching ( instead of lan for the ovaries and tube. The Japanese have taken the word lan chao The use of this character lan (511) may perhaps be taken as illustrative of what we have said about the differences ruling in different places. It is awkward and vulgar at Peking when applied to the testes and cognate subjects. As formerly stated lan tse (別子) is here a term of reproach. In a similar way in the South we have a term applied to a little boy, without any disrespect, which is here only applied to the litter of animals and is a term of disrespect. Servants or boys of foreigners we believe also so designate themselves, but here the use of the word is quite out of place. A host of misspelt English words-the result of printer's errors and careless proof-reading-are to be found on nearly every page. Take the following as additions to those already given-"opthalmic" for ophthalmic, "vena carva" for vena cava, "fibio" for fibro, "sack" for sac, "humor" for humour, "omenta" for omentum, "Pyers" for Pyer's, "solitary and Peyer's gland" for glands, "perineal" for perineal, "Meckels" for Meckel's. In Chinese the large rh (耳) has dropped down opposite concha. It has lost its place and ought to be opposite the division preceding. The naming of some branches of the internal iliac artery are defective. The obturator is called simply busin artery, as if it were the only artery in the pelvis. This comes of calling the obturator foramen of the pelvis pēn kung; a very loose and defective term, as if it were the only opening in the pelvis. It is apt to be confounded with the upper and lower outlets. The name might have been derived from thyroid, by which name, the part is also called, or a new and distinctive name might have been given to it from our Latin word. The Japanese have adopted so kung (黃元). The sciatic artery is called kau moh (元 厥), a mistake originating from calling the ischium kau kuh, which has already been pointed out. The naming of the branches of the popliteal are slovenly printed in English, and the contractions have not been necessitated by want of space. Take for example:—

If the form is to be retained, surely a P.D. knows to put a period after contracted words and commas where the word is to be repeated. In the naming of the various parts we have the mixing up of English and Latin names indiscriminately. This must be considered a blemish. They should either have been all Latin or all English. In this way not a few errors of spelling have crept in—the Latin and English, being as a rule differently spelt—the former retaining the diphthongs, for example, the latter discarding them.

The anterior and posterior nares of the nose are correctly called kung (A), but if these be correct what of the nasal fossae, which are called right and left holes of the nose, the same word kung being This word kung seems rather out of place for cavities and some distinction should have been made. The ciliary processes of the eye are correctly enough yen wen (眼紋), but why has the same style of nomenclature not been carried out in the Chinese as in the English? Opposite the two terms ciliary ligament and ciliary muscle, we have simply eye ligament and eye muscle. But the eye has other ligaments and other muscles—we therefore desiderate something distinctive. The word ching (睛) is used instead of yen (眼) eye to denote these, as probably standing in some close relation to the lens which is called yen ching and the Chinese are entirely ignorant of the lens. The same difficulty precisely is experienced in ciliary artery and ciliary nerves, the word for ciliary in no case being given. Lei kwan kow (凝管口) is given for lachrymal papilla, which denotes rather the orifices of the lachrymal canals and are called puncta lachrymalia. The papilla is the elevated part, at the summit of which the canals commence. A mouth cannot be at one and the same time a papilla. One would expect to find this term, moreover, under lachrymal apparatus and not under appendages of the eye. In naming the Meibomian glands there is the use of one character wan (腕) which denotes the wrist. The character most probably intended was pau (胞).

The word lei kwan (漢答) is given for lachrymal canal and the ducts leading from the gland to the eye are altogether ignored. I should have preferred to have called these, the kwan, to have kept up the uniformity with the ducts of glands elsewhere and adopted tao or lu for the canals, which carry off the tears from the eye to the lachrymal sac. The nasal duct is called tsung lei kwan (總漢管). The term tsung here is not happy; it does not indicate the vessel, the result of the junction of the superior and inferior canal, which enter the sac, and as the vessels from both eyes do not join, it is therefore in no sense tsung general or common. It should have been called the nasal (lachrymal) duct pi lei kwan (鼻淚管).

The auditory canal is called simply (耳管) car ressel. The addition of ting (聽) to hear would have made it clearer. Kwan is used in anatomy so generally for blood vessels, that there is apt to be some confusion. The same objection exists to rh moh (耳膜) ear membrane. The addition of tympanum, or drum, or middle ear membrane would have vastly improved it. The cavity of the tympanum is called chung rh fang (中耳房) a term good in itself and easily understood; but possibly the term chiau (竅) already in use would have been preferable. The helix is called rh lien (耳童). The common expression here is lun (動) and I observe the Japanese have adopted the same term.

I had intended to have continued this series of articles, criticising further the nomenclature of this Vocabulary, of which there is matter already prepared, but as the subject is not interesting to the general reader and my motives are likely to be misunderstood and misconstrued, I desist at present from further criticism. If necessary it can be renewed at a future time. This article was intended to have formed the sequel to the last, so as to have brought this Review to a speedy close, but it arrived too late and was thus crowded out. In conclusion I ought to say, that I have derived considerable help from this Vocabulary in the formation of one of my own.

#### THE ORIGIN OF THE LOESS.

Translated from the First Volume of Baron von Richthoven's "China."
By Rev. J. L. Edkins, D.D.

IN a country, where so many things are peculiar and striking as in China, there is offered to the observer such a number of different objects, that we might easily regard this circumstance as the cause of the non-existence of notes by travelers upon this subject. Jesuits of the 17th and 18th centuries had many occasions to see it on their journeys in a state of the fullest development. All the Russian embassies came through regions where they saw loess on the way and Lord Macartney passed through a country of this formation from Peking to Jehol. But with the exception of a few remarks occasionally made, which could be referred to the scenery of the loess-formation itself, no one has ever described it, till Mr. Raphael Pumpelly pushed his successful journey in 1864 to the South borders of Mongolia. He found in that part of the province of Chili which is nearest to Mongolia large basins filled with a peculiar yellow earth with a vertical cleavage, which I was able to identify at a later time with the loess of the whole North of China. In order to explain its origin he (Pumpelly) chose that theory which perhaps everyone thinks first of as the most natural, viz., that there have been once large fresh water lakes, in which the yellow earth was precipitated. In order to explain in what way the material for stratification to the extent of several hundred feet could have been brought into the lakes, he supposed that the Yellow River must have had in former times another course than at present and that it had flowed in a nearly direct line from Ning-hia-fu to Peking through the whole series of the basins. The theory, which was carried through with genius, was greeted by many with enthusiasm, perhaps because in making a great revolution in geography it ascribed an important role to the Yellow River, whose changes have always been a favorite subject for speculation. Subsequent writers on North China have, among all the excellent contents of Pumpelly's copious work, cited nothing so often, and accepted nothing so readily as his theory of the origin of the "terrace deposits," as he calls the loess, and they have left plenty of space to their fancy in enlarging the hypothesis. The missionary, Alexander Williamson, who deserves high praises and whom we have to thank for a number of interesting observations on different parts of China, soon found similar large basins filled with loess in the province of Shansi and applied the same theory to account for these also. The attempt to explain the loess as a lake-deposit was so much the more favorably accepted as the European, and in particular the loess of the valley of the Rhine, is supposed to originate in the same way. The question here was especially, if it was a mere sedimentary deposit in fresh water or if it was precipitated into the estuary of some large river.

When I first came into the regions of the loess I soon discovered that I had to face a very difficult problem. I found the same kind of earth with unchanged character commencing from the great plain and proceeding higher and higher till it reached several thousand feet above the sea. Everywhere it showed itself with certainty as a formation, which was only formed after the whole country had

received its present configuration in its entirety.

The theory of sedimentary deposit in fresh water lakes was herewith shattered. How could such lakes have spread themselves beside the sea and at the same time covered plateaus of 6,000 feet in height and enveloped still higher mountain-crests. With all this there was no trace of stratification and I never succeeded in finding fresh water snails in the loess. A deposit effected under the sea was just as little probable, because then the sea must not very long since have spread over all the mountains of the North of China. One would need to suppose, as Mr. Kingsmill does in opposition to the view which for the first time I explained in 1870, that in recent times the eastern end of our continent sank at least 2,400 meters, and that again a rising just as considerable has taken place; for both of which suppositions there is not offered the least ground. Besides if the loess were submarine in its origin we ought to find sea-animals at least here and there in the stratification, as we do in every instance where the sea has during the latest periods of time encroached so extensively. And further it would be inexplicable how the remains of land-mammals and land snails are found exclusively there. view which has been taken in reference to the geological history of the valley of the Rhine is that it was by glacier ice that the finely pulverised materials which by deposition have formed the loess strata were carried down from the mountains during the last glacial period till they settled down in their present form. An explanation such as this would not serve for China, firstly for the simple reason, that all traces of a former covering of glaciers extending over North China are wanting, and secondly for the same reasons which exclude the hypothesis of the fresh water deposits whether in lakes or rivers: since in any other way the materials brought down by the glaciers could not have been deposited on high levels.

So then every attempt to explain the deposition of loess as effected with the help of water is vain. We are forced to the accept-

ance of the opinion that the loess has settled on the dry surface of the continent beneath the atmosphere. So soon as I was in a good position to observe, and while on my first journey through loess regions I conceived this idea. But the difficulties of its application grew daily greater, just in the same measure as I, by observing, came to know more of the vast extent of this formation.

Nowhere has anyone observed deposits on so grand a scale (except in the case of masses of matter shot out of volcanoes), in which one could have supposed a subaërial origin. They were in fact taken for a formation of an inferior kind and in vain would anyone search in Handbooks of Geology for agencies, which could explain the origin of such enormous accumulations of the finest earth without the help of flowing waters. The proofs, however, were altogether beyond refutation to begin with, and beside these negative arguments already given, there are a great number of positive arguments, of which I will now speak.

The first is founded on the way in which the shells of the landsnail come before us. I have mentioned already that these make their appearance exclusively as fresh water snails; that they are strewed everywhere through the whole immensity of the deposits, sometimes sparingly, sometimes heaped together in masses, and that the bleached shells, although they are fine and delicate, are nearly without exception well preserved. We must, therefore, suppose that each of the little creatures died on the spot where we find its shell and further that this shell was not exposed to the influence of any destructive agencies. It is possible to have another explanation for the appearance of the snail-shells. It is to be remembered that a number of different kinds of snails are accustomed to hide during winter several yards beneath the surface of the earth and to make their appearance again in spring. It is believed that many die there and leave their shells in their hiding places. This is without doubt the origin of a great many of those shells which are found in the loess near the surface. This fact, however, is not sufficient to explain the appearance of great accumulations of shells at depths of several hundred feet where I myself have found them in places at the bottom of deep cuttings in the loess where caves, to be used for human dwellings, have been newly hollowed out some 60 or 80 feet in width. The snail shells thus located lead to the acceptance of the idea that the loess grew very slowly in the period of its origination, that its surface at any given period contained the necessary dampness for the success in life of the little creatures then living there, and for the plants which were their food, but that the climate was

1

θ

e

t

0

n

n

n

n

le

n,

e,

AS

still so dry, that it favored the preservation of their chalk shells whether the animals died underground or at the surface of the earth.

To similar conclusions would the bones of land mammals lead us if we could discover their presence with greater certainty. These animals, as well as the snails, must have died in the proximity of the place where their remains are found and consequently suggest that they lived on dry land. The third proof is formed from the traces of vegetation, which do not consist of actual remains of plants, but of millions of empty spaces which have preserved the form and ramification of plant-roots. Perhaps there arise doubts as to the justice of this explanation of their origin. But if we mark now the canals on the walls of cuttings in the loess, which the roots of living plants dig for themselves and which they leave behind when they die, we find that they resemble exactly those which we find in all parts of the same locality; each of the channels once enclosed one of the root fibres of a plant which grew on the surface. If therefore we see before our eyes a loess-bank of a thickness of several hundred feet in perpendicular cutting, we must suppose that each minute division of an inch from the foot to the surface marks the spot where in former times the surface of the deposit happened at the time to be, and that, as long as the slow growth of the soil continued, the surface for the time being was covered with vegetation.

It remains still to find the agencies which procured the material for the gradual elevation of the soil in the loess deposits. At the first a slight observation leads to three different kinds. The first kind of agency is the rain-water, which drizzles down from the higher to the lower parts and which on the decomposition of the stony surface of the adjacent mountain ranges washes away those constituent parts which have become loose.

The second is the wind, the extraordinary effects of which, in the accumulation of hard material broken up into the form of dust, one has continually opportunity to observe in those countries.

The third of these agencies lies in the mineral parts, which the roots of innumerable grass plants, thanks to the moisture diffusing itself through them, draw from the soil and which they leave behind them when they decay. These various constituent materials finely divided are kept from dispersion by a cover of vegetation and it is only an unimportant quantity of them that is carried away by the wind. On the basis of this explanation I have called the loess in my first notice on this subject (Letter on the provinces of Honan and Shansi, 1870) a vast burial ground of the corpses of innumerable generations of grass plants. But at that time proof was still want-

ing. It was quite clear that we could only expect its confirmation in some locality where a gradual growth of the soil still takes place in the above mentioned way. I supposed that this must be the case in Mongolia. The desire to prove the loess theory as then stated was that which in particular induced me to go to the steppes, and I had the gratification to obtain there the establishment of that theory by distinct proofs. Instead of finding a uniform undulating plateau, as this part of Mongolia is often in books described to be, I was surprised to find the same forms of the surface, which are so characteristic of the loess if one subtract from it the systems of the washed out ravines which are formed at a later stage. One sees those same troughs which extend from ridge to ridge, and which, looked at cross ways, resemble a rope loosely stretched between two persons, or which either trend down from three high sides to a fourth which remains open or form a shallow basin closed all round. And these trough-shaped hollows may be recognised as characteristic of the form of the surface in Central Asia generally.

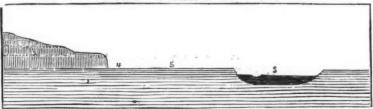
Here are given all those conditions the presence of which at the time of the subaërial formations of the loess is seen to be needed by simply observing the loess as it now exists. The rocky skeleton of the ridges forming the sides of the basins so far as it is still uncovered underlies the detritus caused by moisture and warmth through the influence of vegetation in summer and the formation of ice in winter. Rain washes or pushes the larger fragments, without injuring their edges, gradually down on that side of the basin which slopes the most, and so the filling up goes on. In case of periodical torrents of rain, the fragments will be washed away to a much greater distance, smaller pieces being found towards the middle of the basin, where they will ultimately be covered by fine earthy formations during dry periods. This is entirely analogous to the above-mentioned flat strips of land which separate two loess banks. At each renewed attack the finer parts would be washed further away and they would be found only towards the middle of each of the greater basins. We can see these processes taking place before our eyes. Add to this the appearance of salt on the surface, which is drawn from the depths below by force of the rain and which proves another of our suppositions. The third proof shows itself in the frightful dust-storms which leave a deposit destined in each separate locality, after years or centuries, to prove a not unimportant factor in the elevation of the soil. In other countries the dust is mostly washed away. In these basins without drainage the greatest part remains in the place where it fell, detained there firmly by the vegetation which springs up, helping in this way the growth of the steppes. But, as I have already pointed out, the salt steppe does not show its formation, because its curvature from the sides to the central salt lake has exactly the right form to cause the water in shallow beds to flow towards the central salt lake. If ever a sudden event should cause a deepening of the area of drainage, and thereby work a deeper cutting of the brooks in their under course, yet in course of time there would take place a change from depth to shallowness through the addition of new sediment leading to the restoration of the natural angle of inclination. If the middle part should be elevated so much that its soil should become horizontal far above the borders of the lake, the deposition on the slopes would continue in force until the curve took again its earlier form.

It is for this reason that the nature and mode of the filling up of the steppe hollows remains to our eyes not perceptible as long as we continue in any of those localities where there is no outward drainage. The analogy of the formation of the plateau surface with that of the basins of the loess, the resemblance in the way in which the basins in both cases are divided and the circumstance that the observation of the loess shows us the process of formation, as it actually takes place on the salt plateau, all this, I say, makes it in the highest degree probable, that the ravines in the loess basins represent distinctly the nature of the inner structure of the basins of the plateau. Still we can also get a proof of absolute identity. In the loess district in the North of China if a traveler ascend toward the steppe, he comes to the last springs of various rivers, at places where it is irresistibly clear, that here is a district which a short time ago had no outflow, but has now so changed that it sends its waters either through the Yellow River or through the Peiho to the sea. Such localities are found on the other side of the Great Wall in parts of Shansi and Chili along the border of the grass land. It is probable that in each case of this kind, the point of the level of the standing water, whether above the surface or under it was so far heightened in a depressed locality during a rainy period, that it reached a rift in the rock or arrived at the lowest point in a hollow bend and found there an outlet. As soon as this was done and a canal dug, which drew off the salt lake, the flowing away of water would continue even though the climate became somewhat drier. As then the newly dug canal where the water continued to flow off, became deeper, it would in course of time naturally follow that the water would cut its way deeper into the soft parts of the plateau. The same took place with the principal canal, as well as with all the affluents which discharged themselves in former times

into the lake and those which formed themselves anew. In this manner originated the endlessly ramified water rifts which laid the loess open to view. It can at the present time be seen everywhere near the springs which burst forth along the borders of the plateau and even if the cuttings are only one foot deep, the loess character of the formation is still not to be mistaken. We arrive in this way with sufficient certainty at the two conclusions which here follow:—

- 1. The contents of the plateau basins of Mongolia, with the exception of the Han-hai, where at least the deposit is of marine origin, are composed principally of loess, which is towards the edges of the basins full of deposits of sharp cornered fragments, but is toward the middle formed of finer materials.
- 2. Each loess basin was formerly a salt plateau basin without an outlet. We get at last a clear picture of the way in which the levelling of the inequalities of Central Asia was accomplished and how its mountains have obtained their covering. But still we want an analogy by which it may be absolutely shown that the assumption of the identity of the originating process in both cases is right. I mention this in the last place, because it is only after the establishment of all other points that it can be made clear. I myself also was led through observations in Mongolia, to seek for it. The salt lake in the centre of each single basin naturally ought to have left in loess countries proof of its former existence. In what way this occurred is easily to be recognized, for if a lake lies in the deepest part of a depression without an opening, and material is carried to it from the sides of the basin, in the way described above, a part of it settles down on dry land as loess, but another portion is carried into the lake and is here deposited on a system of horizontal strati-While the surface of the whole cavity gradually rises, the herizontal deposits will always be limited to the middle and those with vertical structure to the sides. In this way there will be a stratified nucleus surrounded by masses without stratification, and according to the abundance of water which might prevail at different times the former will encroach on the latter, farther in some localities and in others not so far. If in later times there takes place a drainage of the basin, the whole structure must be laid open, but as a rule the stratified nucleus will be found more destroyed than the surrounding parts on the sides because the flowing away of water takes place principally through the layers in the lake and many of the rifts of the sides of the basin discharge themselves into the lake from the time of their first origination. Nevertheless in nearly every loess basin it can be observed. I first saw the lake stratifica-

tions without knowing their significance and took them by mistake for regenerated loess, ascribing them to supplementary gatherings of materials on low places. It was only at a later time that I perceived their real significance and observed them in very various circumstances. We might call this formation, the "lake loess," to distinguish it from the "land loess." We ought a priori to expect that the lake loess would not possess the porosity and capillary vertical structure, which are caused by roots of plants. Indeed these qualities are wanting except in those places where the growth of plants at any time has itself led to the formation of little canals, and thus it is sometimes difficult to distinguish the two kinds of loess from each other. The lake loess however possesses always a stratification, which is entirely different from the bank-like separation of the land loess, and it has a yellowish white colour. On account of its lack of capillary structure it allows water to trickle through with difficulty. Therefore the water flows to it in brooks and small streams and remains standing on it in lakes. It is always very salt and the water in its vicinity undrinkable. Where the loess rises in walls above the bottom of the valley it is covered with salt marks, although in course of time there must have taken place a great washing out of a substance so easily soluble. places I shall need farther on more particularly to describe in the south of Shan-si. Generally its upper parts are continued to some distance. While the deepest points of the loess troughs are to be met with, where the salt lake in former times spread itself out. But the foot of the valley still consists of lake-loess. It is not fit for agriculture and sometimes becomes a large uninhabited salt field. In such places (and they are very numerous) an impure kitchen salt or natron, or soda is gained from the soil. Such places are very instructive when, as sometimes happens, in former times in consequence of temporary shrinking of the lake and the depression of its surface a quantity of land loess has settled down upon the lake loess on the zone which was quitted by the water. We can observe this connexion of the two kinds of loess with great distinctness in the valley of the Wei river in Shensi above and below Si-ngan-fu. This valley is rich in instructive explanations for the knowledge of the lake loess. DIAGRAM SHOWING THE DEPOSITION OF THE LAKE LOESS THROUGH ACCUMULA-TIONS OF LAND LOESS IN THE VALLEY OF THE WEI RIVER IN SHENSI.



Lake loess.
 Land loess.
 Alluvium of the Wei.
 Position of springs very abundant in water.
 Terrace on which stand several cities, such as, Singan-fu, Hwacheu, etc.

into the lake and those which formed themselves anew. In this manner originated the endlessly ramified water rifts which laid the loess open to view. It can at the present time be seen everywhere near the springs which burst forth along the borders of the plateau and even if the cuttings are only one foot deep, the loess character of the formation is still not to be mistaken. We arrive in this way with sufficient certainty at the two conclusions which here follow:—

1. The contents of the plateau basins of Mongolia, with the exception of the Han-hai, where at least the deposit is of marine origin, are composed principally of loess, which is towards the edges of the basins full of deposits of sharp cornered fragments, but is toward the middle formed of finer materials.

2. Each loess basin was formerly a salt plateau basin without an outlet. We get at last a clear picture of the way in which the levelling of the inequalities of Central Asia was accomplished and how its mountains have obtained their covering. But still we want an analogy by which it may be absolutely shown that the assumption of the identity of the originating process in both cases is right. I mention this in the last place, because it is only after the establishment of all other points that it can be made clear. I myself also was led through observations in Mongolia, to seek for it. lake in the centre of each single basin naturally ought to have left in loess countries proof of its former existence. In what way this occurred is easily to be recognized, for if a lake lies in the deepest part of a depression without an opening, and material is carried to it from the sides of the basin, in the way described above, a part of it settles down on dry land as loess, but another portion is carried into the lake and is here deposited on a system of horizontal strati-While the surface of the whole cavity gradually rises, the herizontal deposits will always be limited to the middle and those with vertical structure to the sides. In this way there will be a stratified nucleus surrounded by masses without stratification, and according to the abundance of water which might prevail at different times the former will encroach on the latter, farther in some localities and in others not so far. If in later times there takes place a drainage of the basin, the whole structure must be laid open, but as a rule the stratified nucleus will be found more destroyed than the surrounding parts on the sides because the flowing away of water takes place principally through the layers in the lake and many of the rifts of the sides of the basin discharge themselves into the lake from the time of their first origination. Nevertheless in nearly every loess basin it can be observed. I first saw the lake stratifications without knowing their significance and took them by mistake for regenerated loess, ascribing them to supplementary gatherings of materials on low places. It was only at a later time that I perceived their real significance and observed them in very various circumstances. We might call this formation, the "lake loess," to distinguish it from the "land loess." We ought a priori to expect that the lake loess would not possess the porosity and capillary vertical structure, which are caused by roots of plants. Indeed these qualities are wanting except in those places where the growth of plants at any time has itself led to the formation of little canals, and thus it is sometimes difficult to distinguish the two kinds of loess from each other. The lake loess however possesses always a stratification, which is entirely different from the bank-like separation of the land loess, and it has a yellowish white colour. On account of its lack of capillary structure it allows water to trickle through with difficulty. Therefore the water flows to it in brooks and small streams and remains standing on it in lakes. It is always very salt and the water in its vicinity undrinkable. Where the loess rises in walls above the bottom of the valley it is covered with salt marks, although in course of time there must have taken place a great washing out of a substance so easily soluble. Such places I shall need farther on more particularly to describe in the south of Shan-si. Generally its upper parts are continued to some distance. While the deepest points of the loess troughs are to be met with, where the salt lake in former times spread itself out. But the foot of the valley still consists of lake-loess. It is not fit for agriculture and sometimes becomes a large uninhabited salt field. In such places (and they are very numerous) an impure kitchen salt or natron, or soda is gained from the soil. Such places are very instructive when, as sometimes happens, in former times in consequence of temporary shrinking of the lake and the depression of its surface a quantity of land loess has settled down upon the lake loess on the zone which was quitted by the water. We can observe this connexion of the two kinds of loess with great distinctness in the valley of the Wei river in Shensi above and below Si-ngan-fu. This valley is rich in instructive explanations for the knowledge of the lake loess.

DIAGRAM SHOWING THE DEPOSITION OF THE LAKE LOESS THROUGH ACCUMULA-TIONS OF LAND LOESS IN THE VALLEY OF THE WEI RIVER IN SHENSI.



Lake loess.
 Land loess.
 Alluvium of the Wei.
 Position of springs or which stand several cities, such as, Singan-fu, Hwacheu, etc.

The lake which once spread itself out here, was of great circumference and reached to the steep granite range of the sacred Hwashan mountain. The latter raises itself with its fantastically formed summits like a gigantic pillar on the outer angle of the knee bend of the Hwang-ho, while on the inner angle of the corner ascends the mountain known as Fung-tiau-shan, which was separated from the opposite range by a violent earthquake, if we are to believe the Chinese legend.

From both of them were washed down during periods of heavy rainfall masses of rubbish which had collected in ravines as rounded rubble, reaching the lake in that form. Therefore it is that layers of rough rubble, gravel and sand interchange here with extrabrdinarily fine hardened loess mud; while this hardened mud is found pure, and almost unaccompanied by gravel and stones, in other lakes distant from mountains. It is to be expected that the lake loess should be rich in lime, since in the land loess a proportion of 20 to 30 per cent of carbonate of lime is nothing rare. The proportion of it collected in the salt lakes is in far greater quantity and by evaporation always takes its place as a deposit sooner than that of the land loess. In fact it not only causes the white yellowish colour of the fine earthen lake loess, but also cements together sand, gravel and an earth resembling fish roe, and is besides this formed into concretions, mostly very small, their size varying from that of peas to that of nuts. They collect sometimes in extraordinary quantities and may then easily be mistaken for lime-tufa. All these formations lie open to view on the fortified pass of Tung kwan and from thence to a point far above Si-ngan-fu, to the natural walls which enclose the alluvial valley. On the large terraces which are made by the above-mentioned formations lie numerous towns of great size, among which is the old capital Si-ngan-fu itself. Above it on both sides of the river ascends the land-loess which has quite plainly been deposited on the stratified formation, and gives the proof that after the period of the greatest enlargement of the lake, another drier time followed in which the lake withdrew and the dry steppe land gained more and more expansion over the region once occupied by the water of the lake. On the strip of plain which separates both formations many springs are found. The difference in regard to penetrability by water in the two formations is here to be seen very distinctly.

With the proof of the salt lake deposition on the ground of the loess trough, disappears the last doubt which could have arisen against the conclusion, that the latter are to be considered as former salt steppe basins. We may affirm with certainty that the North of

China was in former times when the Yellow River did not yet exist. a steppe land which resembled in every way the neighbouring regions belonging to the present Central Asia. North China consisted of single basins (without outlet for water) of very different sizes. In these, rivers discharged themselves into salt lakes where the water. evaporated. The evaporation was greater than the precipitation, or equal to it, and a continental climate reigned. The immensity of the slowly growing loess offers a measure by which we can get an idea of the long duration of this period, since we have no data for obtaining a more definite estimate of it. In the south the mountains known as the Tsing-ling-shan formed a sharper boundary to the plateau of that time, than now exists probably to the steppe lands of Central Asia in any one direction, since on the other side of this range there is not found even so much as a trace of loess. But its eastern part, the Fu-niu-shan, stretches into the steppes in a similar way to the eastern outlying branch of the Tien-shan in Chinese Turkestan.

As to the causes of the great difference between the former state of the climate and the present, only conjectures can be made. One of them might be found in the fact that the mainland of Asia, was at that time raised higher in its eastern part than at present and stretched further eastward into the sea, as I shall endeavour to show in another chapter. Therefore maritime influences came from a greater distance and the dampness of the south winds was caught and appropriated by a greater mass of mountains. In the relatively slow sinking of the land and the approach of the sea might be found partly the cause of the change by which countries without an outflow came to have a drainage. This process we can only explain by stating that at first one basin was formed, then another, and so on, beginning from the east and going towards the west, and that by a very minute increase of the precipitation each slowly attained the the power of creating thus a drainage for its waters. In some places a union of several basins might have taken place before the outflow in the direction of the present streams began. As soon as it was once created and the canal so deep dug, that it stood as to height at most on the same level with the bottom of the central water basin, there must, if no great change in the climate took place, be a permanent drainage, and the river system must develop itself more and more to completeness. In consequence of the particular way in which the single basins were arranged it happened that with the exception of the eastern parts of the continent one channel became the principal medium for drainage. It was the Hwang-ho or Yellow

River of to-day. More and more lake basins were drawn into it and it grew slowly till its area of drainage reached its present expansion, and probably it is still encroaching gradually on the undrained plateau. The change is a mighty one, but not necessarily permanent. Even in case of a great diminution of the rainfall in the North of China, the Yellow River would continue to flow, and receive the tributary waters of its affluents, however much smaller that tribute might be. But besides the diminution of the rain other circumstances might occur which would be sufficient to lead matters back to their former condition. I will in the next chapter try to represent the circumstances which make it possible that through climatic changes a district having a well ramified system of streams can be changed into a salt steppe land without outward drainage.

If the North of China were still in its former state, it would be unsuitable for agriculture, with exception perhaps of a few irrigated oases like those that are found in the region lying south of the Tiënshan range of mountains. Nomades would inhabit them. The change of the salt steppes into loess countries was an infinite blessing. The salt of those parts which were situated above the level of the rivers was washed out, and the soil, which before was only suitable for steppe-vegetation, became fruitful and productive. In the wide bottoms along the banks of rivers, especially in localities where on both sides the former soft surface earth of the steppe troughs is still preserved, as in the great valley of Si-ngan-fu, opportunity was offered for the settlement of a numerous population, and for the blossoming of a culture such as nomades cannot create. By it the soil was here prepared for the Chinese, where they planted the germ of their future greatness and historical importance. They followed the stream downwards and took possession of the Great Plain, formed by the Yellow River from the loess which it had carried with it from its upper course. This is a second element of happy result which attended the change of the steppe land into the district watered by the Hwang-ho, and its tributary streams.

Thus the geological study of the loess countries in the North of China allows a far view to be gained into the primitive history of eastern Asia, into the conditions under the limiting control of which the development of its inhabitants and their culture proceeded, and into the real nature of the central portions of the continent. The question follows close and claims discussion whether such changes as the loess points out to us, have taken place only in the North of China, and not in larger expansions of territory around the present Central Asia. It is evident that the answer would contribute

much to the geographical and historical understanding of the whole continent. To this question which I shall discuss in another chapter I will reply now only by giving in advance an introductory view of the events which create steppes without drainage and those which cause transformations to take place in them in different respects. This I shall do in order to lay a foundation so that we may then be able after learning the present character of the surface of many tracts of country to draw conclusions as to the processes which were formerly in operation in those regions and on their causes.

#### NOTES ON THE HISTORY OF SUCHOW.

By REV. A. P. PARKER.

THIS so-called "History" is a bulky work of 150 volumes of over fifty pages each. I have read and noted parts of it which may perhaps be of interest to the readers of the *Recorder*. I shall not attempt a consecutive history of the city, but will notice only a few of the more prominent points of interest that I have been able to glean from

#### THE BOOK.

This gives, in unconnected portions, the principal facts (and fancies too) in relation to the men and things that for more than two milleniums have played their parts in unceasing succession in the history of this great city. There is no attempt made at giving the history of Suchow in this work. It is simply a collection of records and annals—in a word the archives of Suchow.

The first two volumes contain a record of the visits of several emperors to the city, and their sayings and doings while here, together with various Imperial Autographs that had been bestowed upon men whom the emperor had met, or places he had visited.

Not until the fourth volume is reached is any record found of the time when the city began to be, and then only in a very meagre and unsatisfactory manner is the record made. It is only here and there as one wades through this great mass of tedious details that the principal facts of the history are found.

These annals are the work of many hands. According to the preface, the first topographical history of Suchow was written in the Sung dynasty, about A.D. 900, by Fan Wên Kung (范文公), a name held in great reverence by the people of this city and surrounding country. His grave is situated about six miles west of the city and is visited every year on the 11th day of the 3rd moon by many people, who go there to burn incense, and pay respect to the illustrious dead.

The History was twice revised and reprinted during the Ming dynasty, once each in the reigns of K'ang Hi and K'ien Lung, about A.D. 1690-1749. The last and best edition was produced in 1824, in 150 volumes (卷) and was the joint work of a number of Suchow scholars under the leadership of Sung Jü Ling (宋如林). A new edition bringing the history down to the end of the reign of Tung Chi (同治) 1874 and including the dire experiences of the devoted city during the Tai P'ing Rebellion, is now being published under the auspices of the Fu T'ai.

#### THE CITY

is more than 2,300 hundred years old. The first wall was built under the supervision of Wu Tz Sü (伍子胥) by order of Hoh Lü (圖圖) prince of Wu in the reign of King Wang of the Cheu dynasty, B.C. 513-496.

In the first volume, actually the fourth, which treats of the principal changes that have befallen the city, it is stated that the country in which Suchow is situated belonged originally to the Yang Cheu District in the time of the Great Yü (大禹) of the Hia dynasty, B.C. 2205. In the period embraced in the Spring and Autumn Annals (春秋時) Suchow was the capital of the kingdom of Wu (吳).

When T'ai Pêh (太伯) and Chung Yung (仲雍) the elder sons of T'ai Wang (太王) of the Cheu fled from their younger brother who had been appointed successor to their father's dominions, they went south and settled in a region of country called King Man (荆鑾), and named the country—which they seemed to have ultimately conquered and ruled—Keu Wu (句吳),\* T'ai Pêh dwelt in Mei Li (梅里) about twenty miles north of the city of Hoh Lü. The elder son of Sheu Mung, who was a descendant of the nineteenth generation from T'ai Pêh, moved still further south and settled on or near the place where, four generations later, Hoh Lü built the city of Suchow.

There is still a town in existence some twenty miles north of Suchow, called Mei Li (梅里), which is supposed to be identical with the Mei Li of Tai Pêh's time.

The History states that Hoh Lü had frequent conversations with his minister, Wu Tz Sü as to the best methods of strengthening his kingdom and securing the safety and prosperity of his people. Among other plans proposed by Wu Tz Sü to this end, one of the most important was the founding of a new city and stronghold for the seat of government. The king agreed to the necessity of this movement, and commissioned Wu Tz Sü to select a site and proceed with the building of the city, which he accordingly did.

<sup>\*</sup> A has the sound of A probably derived from the pronunciation of the aborigines.

There is a village some eight or ten miles north-east of Suchow called "Prospect City" (相域), which derives its name from the alleged fact that it was the site originally "prospected" and selected by Wu Tz Sü for the contemplated city of Suchow, the capital of Wu. But for some now unknown reason this site was abandoned for the one which the city now occupies.

The name of the city, as at first built, seems to have been Hoh Lü city (圖 園 城). The name Su was derived from a very high tower, built by the son and last successor of Hoh Lü in or near the city, and named by him "Beautiful Su Tower" (姑 蘇 臺). This tower was named from the Ku Su Mountain (姑蘇山). This tower is said to have been so high that from the top of it a man could be seen at a distance of 100 miles. It was built by Fu Ch'a, Hoh Lü's son, principally as a pleasure resort. An artificial lake, a pleasure garden and other accessions were built in connection with it, and here Fu Ch'a abandoned himself to pleasure in the society of the beautiful Si Shi. This female beauty had been sent to him as a snare by the crafty king of Yueh. The latter unable to withstand the power of either Hoh Lü, or his son, resorted to stratagem. Soon after, Fu Ch'a's accession to his father's dominions, the king of Yueh selected one of the most beautiful women of his kingdom, and after training her in all the female accomplishments of the time, sent her as a present to Fu Ch'a. The device was only too successful. Fu Chta gave himself up to dissolute enjoyment, notwithstanding the brave remonstrances of the faithful Wu Tz Sü. Ruin gradually stole unawares upon his army and kingdom, and he was ere long completely crushed by the wily king of Yueh and his kingdom overthrown. It would be tedious and unprofitable to tell of the many vicissitudes through which the city has passed since it was founded. It has been the scene of many fierce struggles, and in its earlier history passed frequently from one to another of the three kingdoms that then held this part of China, each new ruler changing its name, and sometimes also changing the names of its gates. The name Su (蓝) seems to have become permanently attached to the city in the reign of K'ai Hwang of the Sui dynasty, about A.D. 590, at which time the kingdom of Wu was finally overthrown and the country added to the dominions of K'ai Hwang.

The city has long been noted as the abode of wealth and luxury, and as one of the principal literary centres of China. The well known saying: "Above is heaven, below are Su and Hang" (上有天堂下育蘇杭), indicates what a paradise each of the cities, Suchow and Hangchow, is in the estimation of the Chinese.

Dr. Williams, in his Middle Kingdom says that Suchow is situated on islands in the Great Lake, and contains a population of 2,000,000

inhabitants. I do not know where he could have got his information. He certainly could not have visited the city himself.

The city is situated some ten miles cast of the eastern shore of the Great Lake. It is possible that the numerous small lakes surrounding the city at various distances may have led early visitors to believe that the land on which the city is built, consisted of islands, while the fact is that the numerous small lakes are separate and independent bodies of water, each having a different name. As to the population it is hardly probable that there were ever two millions. It is the common opinion among the natives that during the Tai Ping rebellion seven-tenths of the population were destroyed or driven away. And yet notwithstanding the rapid recuperation and growth that has been going on for fifteen years since the rebellion was suppressed a recent census shows that the present population cannot be more than 300,000, including the suburbs. It is not probable therefore that in its palmiest days it ever contained more than 1,000,000 inhabitants.

In a future communication I may tell something of the places of interest in and about the city, its temples, pagodas, noted hills, &c., and of the men and women who have had a prominent place in its history.

#### SKETCHES OF A COUNTRY PARISH.\*

ARTICLE III.

By Rev. A. H. SMITH.

MR. PORTER reached here with his family June 30th. The procession of carts conveying his impedimenta from the boats, may have resembled the train which escorted Jacob down to Egypt. It seemed evident to the most casual observers, that he, at least, had come to stay. The very next evening, a messenger came to us from a few leading men of the village, with a proposition and an inquiry. They said that in China, when a new family arrives, or when a new house is built, it is customary to recognize the circumstance with a kind of Ceremony, called 'The Setting up of the Kettle' (震鍋)—in fact, a kind of House-warming. They also said that the missionaries had been in their village more or less for fifteen years, and that whatever other villages might think of us, they knew, and desired others to know, that missionaries are a desirable class of Immigrants (not to be kept out by an Exclusion Bill). In recognition of the fact that two more families

<sup>\*</sup> This article was intended for private perusal, but permission has been obtained from the writer to publish is as a continuation of the interesting papers which appeared in Nos. 4 and 5 of Vol. XII., under the above heading.—Ed. C. R. & M. J.

have been added to the village, they wished to present us with a Tablet-if that would be agreeable to us-as the most honorable Chinese way of expressing their sentiments. As it was designed to celebrate both the admitted excellence of our Doctrines, and the still more indisputable virtues of our Drugs, the suggested inscription was capable of a double meaning (雙 關 語) with reference to both these points. The following was the proposed legend: I Shih Ming Te & W 明 德 'The Healing of the World Illustrates their Virtue,' the last half quoting the opening sentence of the Great Learning. We have often heard of a certain kind of welcome extended to missionaries in China, attempting to set up homes in the Interior, but they have generally been of the sort which the Am. Presbyterians experienced in Chi Nan Fu in 1881. Of anything like the present proposition, we had never heard or read. The singularity of the offer, was not diminished by the antecedent circumstances. No one who has not a minute knowledge of the long struggle with the District Magistrate of Tê Chou, can adequately realize what those circumstances were. For nearly a year, he has been fertile in expedients to get us into trouble, danger, and disgrace. He incited the people to mob us, he deliberately, repeatedly, officially and outrageously insulted the U.S. Consul, he ostentatiously ordered a rigorous investigation into the most infamous libels against our Church-members, against our helpers, and against us-libels of his own manufacture. For the past six months he has felt assured of success in driving us out at least of his District. After the mobbing of the Consul, the Magistrate gave a series of Theatrical Performances and Feasts, to which Officials and Gentry were invited, expressly to celebrate the joyful victory over Foreigners. At the close of these festivities-extending over half a month-an impromptu representation was ordered up, displaying the 'Burning of Foreign Buildings, and the Murder of Foreigners' (煙洋標發洋人) which was given in the presence of the Magistrate and of all the Officials of Tê Chou. In these acts, this Official was in perfect sympathy with the high Provincial Authorities, who are now desperately trying to expel Foreigners, by sub-latent methods. Under these conditions, for a village 8 li from the Tê Chou line, and within two days' journey of the Provincial Capital, to offer to Foreigners a Tablet, on the occasion of their threatening to come and live among themappeared unique.

The proposition of our new Neighbors was at once accepted, (what else could be done with it?) but with a vague apprehension of what it certainly implied. In acknowledgement of the Tablet, it would fall to us, to 'wait upon' (養着) them, and when the nature of a Chinese

Feast (for which 'waiting' is but an euphemism) is calmly considered, no one will be surprised that we were filled with secret terror.

\* \* \* \* At the Sunday meeting next day, the proposed villagers' Tablet was abundantly discussed. One of the Church-members, whose heart, we were informed, the 'Lord had touched,' felt that this was a rebuke to the Church. Should some hundreds of Church-members sit impassive, and behold a village, still more than nine-tenths Heathen. visibly 'glorify' the Shepherds with a Tablet? Perish the thought! Hence the war-cry: 'A Church-Members' Tablet.' The idea grew rapidly. Almost before we knew of it, it had begun to bud and blossom. plan of the villagers had been to present their tablet at once, as my departure was known to be set for an early day. This new scheme necessitated the delay of another week, as it was impossible to reach all the members, or even any large proportion of them, except on Sunday, when the names of those wishing to co-operate were to be taken. On some accounts it would have been more natural to postpone the whole affair until Autumn, when we are all completely transferred to the new home; but to this there was the obvious objection that it is often necessary for the best welding effect to strike when the iron is hot. If the villagers could not be put off; much less could the Churchmembers be denied, especially in view of the nature of their proposition, which was that their part should be to welcome the villagers to the residence of the Shepherds, on behalf of the latter. Each Churchmember, or registered applicant for baptism (記名望道的) was to contribute his fixed quota of 200 eash (出分子) just as at Weddings, Funerals, &c. Whatever remained, after paying for the Tabletwhich cost 15.000\*—went towards the general expenses, as in ordinary Chinese celebrations. Aside from members, and applicants, no one was invited, or allowed to take a part. The contribution of the villagers went exclusively to pay for their Tablet, which was made by the same persons, in the same style, and at the same price as the other. A long list of inscriptions was prepared, and submitted for our choice, of which the following quotation from the Historical Classic, was selected: 欽 崇 天 道 'Reverently Exacting, the Way of Heaven.' While the village Tablet was appropriately dated: 'In the Eighth Year of Kuana Hsü, Jên Wu of the Cycle, in the Pomegranate Month and during the last third of the Moon' (光緒八年歲次壬午榴月下灣), that of the Church-members as naturally dates in 'The Year of Our Lord One Thousand Eight Hundred and Eighty-two.' At this point, however, a slight anachronism crept in, for the date is completed as if it

The sums named are reckoned as in the Northernmost Provinces, where one cash is called two. Each man contributed 100 real cash."

j

9

were altogether in the Chinese Calendar 'Fifth Moon and Twenty-sixth Day'—thus exhibiting an unconscious blending of the 'Cat's head and Rat's tail' (貓頭鼠尾). We had now upon our hands the formidable enterprise of 'waiting upon' some ninety persons from the village of P'ang Chia Chuang, and in addition a wholly indefinite number of Church-members, liable to range anywhere from an hundred, to twice that number. Such an undertaking, sufficiently appalling at any time, was doubly so while we were still in the lingering agonies of settling after removing, and under the limitation as to time. But every difficulty may be in some way surmounted (沒有過不去的河).

"The Chinese have a Chinese way, In all they think, and do, and say."

The best method of getting anything done in China, is to get the Chinese to do it. Accordingly, several days beforehand, several of the leading villagers were invited (on Queen Esther's plan) to a preliminary banquet on a very small scale, in my study. When they had eaten and drunk, Mr. Porter and I appeared with our modest little Petition, which was perfectly understood in advance, and which could not be refused (用人的手短、吃人的口短). This was the drift of our remarks: 'Kind Friends, we may be able to preach to a multitude, but we do not know how to entertain them suitably at a Feast; we may perhaps 'cure the world,' but we certainly can not cook for it. We, therefore ask you having gone so far, to go still farther. 'The Competent execute—the Incompetent enjoy the advantage; the Competent toil—the Incompetent rest' (能者作了拙者用。能者多勞拙者逸). All that we know how to do, is to look on (袖手旁觀); and we must therefore invite you to waste your hearts in our behalf.' To this, of course, they blandly responded that what little they might be able to do, would be gladly done, &c., &c.; and then demanded to know what kind of a Feast we wished to give. Embarassing inquiry, planted with hedgerows of thorns on either hand! Should we reply that we desired the very best (上等), twelve bowls to a table, and all of acme quality who dare give such an order as that? On the contrary, how could one venture to answer that he wished the cheapest meal known to Chinese culinary art? Who dare say that? For, as one of these Managers insinuatingly observed, this is a matter in which the Shepherd's Reputation is at stake, that is to say, where one's Face—(compendious character in Chinese!) is to be exhibited (露臉的事情). In China if one is to show Face at all, he would do well to show as much as he can or has, or else keep it altogether out of view. 'Of three roads choose the middle one' (三條道打中間走). It was therefore decided

that a Medium Feast (中等), i.e. ten bowls to a table was about what was required.

The next thing to be settled was the size and shape of the Mat-Tabernacle to be erected in the yard, in front of our houses. A form was agreed upon, in which both villagers and Church-members should dine in one Common Hall, with a view to good-fellowship. This fixed, we withdrew, and from that time we were literally mere spectators.

The three men who thus took upon their broad shoulders, our enterprise, deserve a word of description. One of them was formerly in the employ of the Yamên as Inquisitor for Smuggled Salt (巡境), a disreputable business which he gave up. He is always to the fore in village affairs. He is an applicant for baptism. This man was Superintendent of the Kitchen, over the Head Cooks (of whom there were two) assistant cooks, coolies, &c., &c., attending to the endless details in this department, and responsible for the preservation of good order.

The second, a Village Rich Man (莊家財主), is the head of an Oil Mill in the place, with a capital of many thousand taels. This establishment has for years bought nearly all our sycee, without any occasion for our going out of town for a market. For many years this rich and busy man, was upon a strictly business footing with us. It is only within the past two years that he has become positively friendly. This change of front is probably entirely due to his obligations to Mr. Porter, and to his medicines. It is the Curing of the World which, to the hard-headed and practical Chinese, gives, after all, the best illustration and the most convincing of one's 'Virtue.' Upon this man came the heaviest load of all, for his part was to be Quartermaster General, and to see that there was enough (pregnant word) of everything. assist him in his arduous labors, three or four persons were appointed Custodians of Stores (職 房) which must be watched day and night. Nothing was received or given out without being entered on an account. Even the Cooks are under the orders of the Commissaries, who give out so much for so many persons-eight being reckoned as one 'Feast,' which is the Chinese social eating Unit.

The third Superintendent was set to 'serve tables,' and benches, and charged with the general external arrangements. His history is a Romance. When a mere lad, poverty drove him from home without a cash. He drifted into a situation where he attracted the notice of a discerning Official, and became at length the companion and friend of a young Manchoo lad. When the latter became an Official, this man was his vade mecum, or sine qua non, and so continued through all the stages of a rapid and lofty promotion. The Manchoo Official when he

ıt

a

of

n

10

he

died, had become Governor General of the Two Kuang (南 ). He was the famous Jui Lin (南 ). Our friend, long his Steward, had of course amassed a handsome fortune, and on the Chinese plan, he returned with it to his native village, laid away his elegant robes, watches, curios, &c.—except for special occasions like this—and settled down to the obscure life of a hard working farmer. His property joins us to the north, our only near neighbor, and he is the only Chinese we have yet met, who in dealing with Foreigners is perfectly willing to give more than he takes. He was one of the leading men in the village movement. As he knows the world well, and invariably speaks in the highest terms of all the Christianity he has seen, his word has naturally great weight.

Four days in advance of the Feast, the Village Cook appeared in the yard, with one or two assistants, and a lot of mud bricks, and proceeded with amazing celerity to build his cooking range. This consisted of nothing, but a row of half a dozen hexagonal openings, over which a kettle could be set. Chimneys there were none, yet the smoke escaped somewhere, and the draft was strong. When it afterwards became necessary to have a hotter fire, and to burn anthracite coal (炸子), twenty minutes' work with the same simple materials, sufficed to put up a furnace with a strong draft (and no chimney), and without a fragment of iron for a grate, which for the uses of getting a high heat in a small space, and in a short time, was, as one of the assistants simply, (and truthfully) remarked: "A great deal better than those iron stoves of yours!!" with the additional advantage of costing nothing. In the desirable art of accomplishing almost everything, by means of almost nothing, the Chinese probably excel the entire human race.

These, it will be observed, were the labors of the Cook. Imagine a Western Delmonico invited to superintend your Daughter's wedding breakfast, making his appearance the week before in his shirt-sleeves, with a spade and pick-axe, preparatory to putting up a Dutch-oven in your back-yard! The day before the Feast, while the cooking was in full blast, the mat-shed over the kitchen suddenly caught fire, and for a few moments there was some danger that this, as well as the main structures might be wholly consumed, the consequences of which would have been most serious. Fortunately, a great deal of yelling, and a little water put out the fire.

The day of the Feast had been fixed for Tuesday. Towards the close of the preceding week, affairs took a turn which plunged us into most unexpected difficulties, from quarters the most unanticipated. The news of the extraordinary performances to take place at Pang

Chia Chuang had spread far and wide, repeated at every Fair, and perhaps magnified at each repetition. Many supposed that a Theatrical Performance—the inevitable Chinese vent for great joy—was to be given. The first intimation that outsiders concerned themselves in the affair, came from the nearest village to the south, about a mile distant, where we have a few Church-members. Returning from the Sunday meeting already referred to, they mentioned to their fellow-townsmen the proposed Tablet. Several of the latter at once exclaimed: "How is it that you have a part, and we have none?" To this the obvious reply was that the first parties were in the Church, while the others were not. Yet with no consultation with any one, these irrepressible persons-who resembled Banquo's Ghost, inasmuch as they 'would not down,' calmly ordered a Tablet on their own account, the entire village apparently cooperating, and afterwards sent us word of what they had done. The most inexperienced in Chinese affairs could appreciate the dilemma—to those able to see into and through them, it was abundantly obvious that here lay slumbering a whole herd of wild White Elephants and Trojan Horses. The motive alleged for the gift, was gratitude for Famine Relief, and also for Medical Mercies. The intention was no doubt excellent, but the occasion was inopportune. Vainly did we struggle to shake them off-sent them back again and again to reconsider the matter, pointing out the stress under which we already were for time, the size of our present undertaking, &c. But all to no purpose; these people had resolved to present a Tablet, and a Tablet they would present, whatever we might say or do. We were now filled with terror no longer secret, for this last affair threatened completely to swamp us. In dealing with a subject of this sort, Chinese and Foreign ideas are so utterly irreconcilable, that the latter must be utterly dismissed and extinguished. To present a person with a gift which cost, say \$5, and then to take its 'equivalent' in food costing \$25, would seem to us (unless the affair were a Minister's Donation Party) a most surprising proceeding. Foreigners would even the matter, by sending half a dozen persons to represent all, as is the mode in presentations to Magistrates, &c., but this method does not prevail in this country. A whole village will assess themselves fifteen cash each, and purchase a quantity of paltry toys, for the son of some rich man's old age, and he must entertain them in a handsome style. Perhaps he is glad to do so, and perhaps he secretly curses them and their toys. So generally. It is therefore no matter of surprise that this third Tablet, actually added about sixty to the number of our guests, nearly all total strangers! The Quartermaster was in despair, and was obliged to double many of his preparations, and to send off to

distant places for reinforcements of provisions. No one who has not been House-keeper to a village (and a Chinese village too) can properly appreciate the difficulties of this exigency. Long before this matter had been adjusted, applications from still other villagers, also bent on Tablet-bearing, began to come forward. Timeo Danaos et dona ferentes, would have been a suitable motto for them all. In the village to the west of us, for example, where we once had about a dozen members who deserted us for the Roman Catholics, we now found the leader of the secession movement desiring to return to us, bringing a Tablet as a Wave Offering! The latter was positively declined. He himself, however, insisted upon coming to the Feast, as one of our Church-members! In another village, one of the most obstinately heathen in the whole region, and where we have only one member, we learned that the Village Gong was beaten, and the men summoned to a Town-meeting under some trees in front of a Temple. It was stated that "all the other villages are presenting Tablets to these Shepherds, and why not we?" Gratitude for Famine Relief-never previously hinted at-was the reason given. A Colporteur of ours who heard the noise, arrived just in time to persuade them to await further instructions, by which means they were adroitly nipped in the bud. The Village of K'u shui p'u (苦水舖) is the one in which the persons live. against whom the Tê Chou Magistrate brought his infamous libels against our Church, accusations which, however, no one ever believed. This village, which is a very large one, also insisted upon presenting its Tablet, in which both Chinese and Mohammedans were united. When this project was broached, and the power families were consulted, some of them declared that they would most assuredly contribute to such a Tablet, even if it involved breaking up their kettles and selling the iron (砸鍋賣鐵), a proverbial expression for extremity.

Relief, a gratitude to which Chinese custom does not ordinarily give much expression, does nevertheless exist. All these offers, as well as others, to the number of six or eight, were absolutely declined. The slightest encouragement would doubtless have multiplied them indefinitely, as Famine Relief extended to about 120 villages, and Medical Relief is beyond all computation. The Chinese are a most gregarious race, and much of this kind of action is due to the sheepish instinct of blindly following a leader (一羊行兼羊繼). With judicious manipulation, the very same persons might often be led up either to a Tablet or to a Mob. Only less honorable than a Tablet, is the Scroll Couplet. These were offered from an unknown numbers of villages, all such offers being declined, (although in some cases the materials

288

had all been purchased) with a view to escape death by suffocation. Four scrolls were presented without any request for permission—two of them in acknowledgement of the supernatural virtues of Mr. Porter's method of 'Healing the World.' Of the other two, one was found to be from a village where we formerly had two or three members, who were dropped because they never came on Sundays. On examining the names on the scrolls, the excommunicated individuals are ascertained to be the responsible parties, representing many more. As this couplet is somewhat singular in its origin, and contains an ingenious allusion to the functions of the Shepherd (收证), it is appended: Complimentary Couplet to the Shepherds, by two Excommunicated Sheep.

'The Shepherd feeds—his kindness is deep—all are fed and clothed;\*
The Master sets the standard—the Doctrine is established, many believe and follow.

# 牧養深思公推解師範道立多信從

Had the smallest encouragement been extended to such testimonials, there would have been no assignable limit to their number. The reception of scrolls is, indeed, a much simpler affair than that of Tablets, but if conducted on a large scale, as ours must certainly have been, would inevitably have become burdensome.

For a day and two nights before the fixed date, our compound presented the appearance of a place where a Fair is to be held. All night long men tramped back and forth, and each one of the busy throng was 'something in the yard.' All day on that Mad-Monday, the kettles were full of various forms of food, cooked by the bushel. Here again, Chinese and Occidental habits are quite irreconcilable. Except in engaging Theatrical Companies, arrangements are seldom made for a fixed price for anything—and no extras. Everyone is to be fed as long as he remains about, and the assistants often come early and stay long. Besides this, no one ever knows how many may be expected. What with Cooks, Deputy Cooks, Coolies bringing water &c., men bringing tables and benches, and a small Army putting up mathouses, it did not seem at all surprising (though somewhat depressing as an item of news) to learn that about eighty persons were 'browsing around' in our lot on All day carts were arriving with poles, mats, benches and tables. The mat-structures rapidly took shape—an outer room 25 x 35 feet, an inner Guest Hall (客廳) surrounded with an ornamental roof like a temple, the middle apartment 15 x 25 and each wing  $15 \times 15$ . Behind these, the principal hall for the Feast,  $42 \times 50$ . The Guest Hall, or Reception Room, decorated in Chinese style, was

<sup>\*</sup> This expression conceals two Historical allusions too long to be here explained, and embodied in the phrase Tui Shih Chieh I 推食解衣.

hung with Antithetical Couplets, &c., and in the middle a gigantic Old Age (書) character, showed its head only, being concealed by an expansive portrait of the late American 'Emperor.' For we were invited to contribute our quota to the decorations—notably two standing mirrors, much admired, a pair of Peking vases, two clocks, and an 'eight-sound music box' (八音盒) so called because it could play only four tunes, positively struck on three of those, confining itself exclusively to the remaining one. 'Better one well learned, than a thousand half-learned' (不要千着會、只要一着熟。).

The second hand couplets which were rented with the mats and poles as part of the furniture, were soon buried under those sent in, as already described, expressly for the occasion. All the previous nightmen kept watch, some sleeping on the village wall, which forms a considerable part of the boundary of the compound-for it was necessary to keep a good look out. Ready for the Feast, were lying in the Kitchen department, four tremendous Hogs, and other supplementary trifles had been prepared, such as forty-five chickens, fifty and more salt fish, over 1,200 eggs, and somewhere between three and four thousand Chinese bread cakes (饅頭). 'When one is eating one's own, he eats until the tears come, but when he is eating at other people's expense, he eats himself into a perspiration' (吃自己的吃出源來。 吃人家的吃出汗來。). There were no doubts on this occasion, as to whose food was eaten. We saw no tears, but there was an abundance of perspiration! The selection of an appropriate costume for such an occasion presented a difficulty. We happened to be nearly out of long Confucian robes, (except night-gowns) never having hitherto found it necessary to keep them in stock. At length by a happy inspiration one Shepherd was attired in a Japanese silk dressing-gown, and the other in a steel grey linen duster, each very long, each fastened by a cord with red tassels, and each much admired! Before the exercises began, an Individual was introduced as Band-master, who fell reverently on one knee, and presented what appeared to be a little account book. It was far too early to settle his bill-nor was this his errand. His memorandum-book was a catalogue of 'operas' or pieces to which his company was equal, and from which we were to choose. The very first one stumbled upon, happened to be called the 'Harmonious Waters of the Wei' (渭水河), which was chosen out of respect to the memory of the late Chiang T'ai Kung (姜太公), who was engaged in this identical piece in fishing on his platform with his straight iron rod, awaiting the Chou Emperor's summous to become a Minister of State. On purely professional grounds, however, Dr. Porter, suggested as a suitable variation a few strains from the piece on the opposite

page, in which the God of Medicine, Yao Wang (藥 王) was feeling the pulse of Niang Niang (娘娘) with a telephone (走線), (thus anticipating Grey and Edison). A special pavilion had been erected for the Band, and there they 'blew' the most doleful strains almost all day, but they might have thrown overboard Chiang Tzu Ya altogether, and sung pæons to Huang Ch'oo and his rebellion, and substituted Yen Wang for Yao Wang, for all we knew to the contrary.

About 9 a.m. we were notified that the Procession was at the Everyone else appeared to be there too, insomuch that it was with difficulty that we could make the proper bows of welcome, without being pushed over into the dust. The Tablet, a huge plank more than five feet long, two inches thick, about two feet wide, and handsomely spattered with gilt, came on a table (happily it ate nothing) 'borne of four.' After the reciprocal boors, the villagers filed into the court-yard, between two lines of about one hundred and fifty Church-Members assembled to receive them on behalf of the Shepherds. Of these members, some had come from villages fifteen miles away. Behind the villagers, and their Tablet, came the Shepherds (in their red-tasselled duster and dressing-gown), and after them the Churchmembers and their Tablet. Arrived at the outer apartment of the mat-house, the villagers were ranged on one side, and the Churchmembers on the other. The Christian character of the ceremony was recognized in the singing of the Doxology, and in a Prayer. After this, the villagers in a mass saluted the Shepherds, and the Shepherds simultaneously saluted the villagers (大家作报咱毛腰). Then the villagers and the Church-members simultaneously saluted each other. The villagers were next escorted to the inner rooms, whereupon the Church-members and the Shepherds exchanged salutations. Ladies were then invited to appear, and were saluted in turn by the villagers and by the Church-members—the terrible Band all this time either fishing in the Waters of the Harmonicus Wei (a harmony lost upon Shepherds and Shepherdesses) or feeling the Lady's pulse with the String, we being entirely unable to decide which. After this we were allowed to roam about in comparative freedom until an hour or so later when the other Village Tablet arrived—thus delaying by so much the Feasts-when similar ceremonies were observed, except that the Ladies escaped a presentation. The theory was that they were to remain in strict seclusion, except when the women Church-members called, (of whom, with children, there were about two dozen, 'none but members admitted') and a mat fence had been erected with a view to keeping those precincts secure. But the Chinese are not naturally a bashful folk, and in the country, especially, there is neither round nor square (沒有規矩無方圓), so that what with peeping over the fence, and crawling under it, and slinking around the other end, it was hard work to keep even the 'inner apartments' free from invasion. Some of the women Church-members had come from considerable distances, and many others would have been glad to do so, but for the almost insurmountable difficulties of transportation. After the women had finished their Feast, they all spent a considerable part of the afternoon in a visit to the Ladies.

By the time the main Ceremonies had been completed, the attention of nearly every one-especially those who had come from a long distance, and who, as yet, had seen no signs of food, began to be turned to the 'inner man.' 'He that attends to his interior self has business,' especially on an occasion like the present. The consequences of the unexpected deluge attending the last Tablet were soon apparent. There was not room at the tables for all at once, the Tablet-bearing Villages were therefore regarded as the guests of honor, entitled to the first place, and the Church-members who came to receive them. cheerfully waited. Lest the Feasts should prove inadequate in some particular, those first served—the villagers—had everything complete (全席) ten bowls all in the proper order. Although there was a great abundance of food, the Church-members' meal was more promiscuous, and ten sat at a table instead of eight, the bowls being fewer in number. Before they even had a chance to dine at all, it was already three or four o'clock! An equal number of Occidental 'Christians' would have whiled away the weary hours by gloomily and impatiently scolding and snarling at their environment, but these patient Chinese, to whom time is not money, and who always intend in such cases to make it up when the meal does come, remained in the most perfect good humor all day. 'Oh, it is no matter about us, we are all in the family. It does not singuify if we wait until dark.' Such was their temper, and extremely fortunate did it prove for them, that they were able to preserve it. For when the villagers had 'completely done,' and took their departure (the Shepherds begging them not to forsake them!) and had been escorted to the street in due form, an emergency arose. The report of the strange performances at P'ang Chia Chuang, had gone all abroad. People had collected from all the villages about, and even from great distances. An impression prevailed that there was to be a grand exposition of Foreign Valuables and Rarities, such as Railways, Music-boxes, Electric-batteries, and Steamboats. The same misapprehension in regard to the real nature of Foreign inventions, was exhibited a few days later by a Chinese woman, who gravely inquired of one of the ladies: 'Have you really not brought a steam cottonmill with you?' Arrived at the place, the crowd found a high wall around every part of the premises, which to their disgust, prevented anything from being seen. A part of the village wall which commands a view of our compound, was packed all day. Others contrived to scale the walls in the rear of the premises, and hung there for hours in joyful misery. All the neighboring high trees, were secured as 'reserved seats' from morning to night. Yet but a minute fraction were able, after all, to see anything, and it was becoming increasingly difficult to maintain any kind of control over the gatewhich in a Chinese house would not even have been attempted. every body is not freely admitted everywhere, there is much bad talk and bad feeling; and impossible as it is to allow ourselves to be trampled in the dust all day, by a wild throng of curiosity hunters, eager to see a miracle or other curio, it was evidently especially desirable in our case to make some concession to the curiosity of outsiders. Fortunately, one house was entirely empty, the Church-members patiently consented still further to defer their meal, and some dozens of them were appointed a posse comitatus, two or three in each room, to see that no damage was done, and to urge the crowds, like Little Jo, to "move on." Under this guidance, they were able to make 'the grand tour' of the whole house. We had, however, but a very inadequate notion of the multitudes outside. "Crowd," remarked one of the Churchmembers, "why the crowd in Heaven won't be as big as that!" It was like a State Fair! Pedlars of water-melons, cakes, and other eatables came from distant places, and set up booths and tents at our front-gate and drove a brisk trade. All day the throngs without had been impatiently steaming and stewing in the sun, and great numbers must have gone away disappointed. When at length permission to enter was given, and 'unloose their anxiety' as to what a Foreign house is like, it was like opening a 'mouth' in the Grand Canal. The yard was filled in an instant. When the house doors were opened, a steady stream poured in on one side and out at the other, for an hour or two. More than twelve hundred of these 'tramps' were counted, and the total must certainly have been in excess of fifteen hundred—a large proportion of them from some distance. That such an invasion could at this time be allowed, was most fortunate, for it can never be practicable again. Its occurrence once, shows that we do not fear inspection. We had hoped for an opportunity which never presented itself before, to say some things to our new Neighbors which it would have been a most auspicious opportunity to utter. The circumstances, however, rendered this entirely impracticable. By the time the Church-members had finished their meal, it was time for them to go home. Before some of them could have reached there, the clouds, which had rendered the day a delightful one for July, began to give promise of a most urgently needed rain—the first for months. It fell continuously all night, and a good part of the next day, a circumstance which, with many, doubtless went to establish the 'Virtue' of the Shepherds!

An incidental disadvantage, however, was the interruption of the demolition of the mat-houses, and the disagreeable necessity of having an unknown number of persons about the premises all night and the next day, all of them fed at our expense! The exact total number who participated in the 'Feast' will never be known, but it was certainly nearly five hundred, in addition to the fifty or sixty persons on hand during a part or the whole of the preceding and succeeding days. No wonder that it is the sick man who is said to furnish the perspiration (并出在病人的身上).

The 11th of July was certainly an extraordinary day for the Shantung station of our mission. As a whole, everything passed off in a satisfactory manner, and with the exception of the inevitable delay of the Feast, which no one laid to heart, there was not a single untoward circumstance. A red sheet of paper accompanied the Ptang Chia Chuang Tablet, containing a list of 87 names of the donors, including every family in the village, and each of these 87 families was represented at the Feast. It has often been remarked in a general way, that the village as a whole is favorable to our residence among them, but this comes nearer to furnishing a proof of it, than we had any reason to expect.\* Ten years ago, when the present members of this station first knew it, its total Church-membership was one man, three women, and four girls—all but the first named, in one village. The contrast is striking.

No one with the smallest acquaintance with Chinese affairs, will be surprised to know that the cost of such a celebration is considerable—about \$150. It is a perfectly legitimate inquiry: "What is all this worth?" To this there are a variety of answers. From a purely Chinese point of view, an expenditure of this kind, is a most satisfactory one. To part with one's money and hear no sound (沒 銅 不 響) is indeed folly, but what more attractive investment than to buy a name

<sup>\*\*</sup> As an instance of the prevalent good feeling, it may be mentioned that about eighteen months previous to this time, when the Shepherds had put in operation a Brick-kiln to furnish material for the new houses, the villagers volunteered to wheel into our compound the first kiln-full (about 30,000 bricks) without any compensation. It is nearly superfluous to remark that this friendly service was recognized by providing for the workers a 'Square Meal.' The delivery of each subsequent kiln-full was contracted for on a strictly business basis, at the rate of between \$5 and \$6. This is a characteristic Chinese method of procedure. Friendship rules the first time, and after that Custom decides — 次為情雨次為例.

(冒名)? There is another Chinese aspect of the matter which deserves attention. The long Tiger-fight which, for nearly a year, we have been compelled to maintain with the Te Chou Magistrate, has had tens of thousands of interested spectators. During its progress, while the official had showed his hand, and before we had yet showed ours, we were in many ways reminded how fatal in the sight of the Chinese is the loss of Prestige. 'When luck fails, even Gold loses its color' (運 股 黃 金 失 色). 'When Fate is opposed, the Phoenix is not equal even to a Chicken' (敗運的鳳凰不如雞). Now although, so far as is known, no hint to this effect was even dropped by any one, it is still quite certain that but for one event, no such change as we now see could have come about. Of the internal ramifications of the dispute at Chi Nan Fu, and of affairs in Peking, the People know absolutely nothing. One thing, however, they do know, and perfectly comprehend, viz: that the Te Chow Magistrate had staked everything on a struggle with the Missionaries, and-lost! A single character reversed the situation—ch'é la (權 了). Magic Word! 'When Luck returns, even a carrying pole bears flowers' (時來扁扣開花). It was the energy of the Secretary of our Legation which paved the way for this Feast of Tablets. Between January and July, what contrast more conspicuous! No wonder that to the popular apprehension, it was a progress through difficulties to glory-per augusta ad augusta.

That Protestant Missionaries in China do not seek prestige and power (为力) for its own sake, goes without saying. But when a clear Treaty-right is assailed, and successfully defended, it is evident to every one that the right, and those who claim its exercise, are better secured than before they were attacked. While at the Provincial Capital matters are quite different, so far as our neighborhood is concerned this is our present situation. The immediate and calculable effects of this occurrence may be regarded as three-fold.

So far as concerns the village of P'ang Chia Chuang, of which we have now become Natives, and with the Freedom of which we are formally presented, it is well understood that in repairing Wells and Bridges (there being no streams) we do as our Fellow-townsmen do. (医第入鄉). But if any revival of the temple repairing business should chance to take place (it being at present somewhat in abeyance), we shall not be obliged to claim the benefit of Minister Angell's late arrangement with the Chinese Foreign Office, that citizens of China cannot be compelled to contribute to heathen enterprises, when they prefer to be Christians!

The village has been described as nine-tenths heathen. By a strict computation, it is only Christian in a much smaller fraction.

Assuming ninety families, with an average of five members each, we have a population of 450, of whom only about 25, or say five and a half per cent have been baptized. Of these, few are heads of families, and several are women, who, in Chinese social statistics count for little or nothing. Upon all the scores on scores of little children, we have as yet made no impression whatever. They have all been born since we came to the village, and while they are perfectly respectful to us, nearly all of them are as substantially heathen as ever they were. To have 'eaten salt'—not to speak of the other incidental ingredients of a Tablet Feast—with the heads of every one of these families, may mean much, and we hope it will. At all events, it makes a good background for whatever may follow.

Again, as concerns the Church-Members. It is rare that those from distant places all meet, or any considerable number of them. That the straggling out-pickets, mustered to attend a tremendous Review of this sort, should be greatly encouraged by what they saw, or even stirred, as by the sound of martial music, is natural and inevitable. Whatever promotes the esprit du corps of the Church-Members, must in virtue of that effect alone, possess a certain value.

In the third place, as to Outsiders. In a densely populated 'Country Parish' like ours, there are multitudes who know almost nothing about us, and who are governed entirely by what they hear. 'When a Horn is blown beside a crack in a door, the sound goes out' (福著門縫吹喇叭名廢在外). The story of the occurrences on the 26th of the 5th moon, will spread far and wide. It can not fail to dispel many prejudices. Confucius may be supposed to have known the people of his own country, and he remarked that when those that are near are pleased, those who are remote will come likewise (近常 悦 遠 者來). This is exactly what we hope for. As a specific answer to the general affirmation that all Christian Missionaries are every where and always odious to the Chinese, such a demonstration is worth citing as a tangible evidence of good feeling. Indefinitely extended. they would, indeed, soon lose all meaning. "When you come to move in the Autumn," said one of the managers good-humoredly, "we will plan on a larger scale-for 200 Feasts" (1600 people)! That Feast, it is safe to say, will not be given. Our celebration, in short, like the bestowment of some honorary decoration, is a thing which may be done once—and is not to be repeated (可一而不可再的事). Such as it was, it came unsought and undesired. To have prevented it, without doing indefinite mischief, was morally impossible. It was therefore accepted, in the classical language of the last Tablet presented: 欽若天命 'Reverently Obeying the Decree of Heaven.'

#### APPENDIX.

#### BILL OF A TABLET FEAST.

"So comes a reckoning when the banquet's o'er, The dreadful reckoning, and men smile no more."

#### I. FOOD.

|   |      |           | "Vietu   | als and Dri | nk wei | re the chie | f of  | her diet."      |        |         |
|---|------|-----------|----------|-------------|--------|-------------|-------|-----------------|--------|---------|
| - | One  | Pig-V     | Veight   | , including | y head | l, 132lbs.  |       | Cash.<br>17,000 | Cash.  | Cash.   |
|   | 22   | 11        | 22       | "           | 33     | 106 ,,      |       | 14,200          |        |         |
|   | 22   | 22        | 22       | acephalor   | ıs*    | 81 ,,       |       | 9,700           |        |         |
|   | 33   | ,,        | 22       | "           |        | 77 ,,       |       | 9,200           | 50,100 |         |
|   | Ext  | ra Meat,  | 39½ fb   | s.†         |        | ***         |       |                 | 5,148  |         |
|   | Chic | kens, 5   | 0        | ***         |        |             |       |                 | 8,420  |         |
|   | Egg  | s, 1226   | <b>1</b> |             |        | ***         |       |                 | 6,300  |         |
|   | Fish | 501 lbs   |          |             |        | .44 .44     |       |                 | 6,060  |         |
|   | Frui | it, Confe | ections  | ary, Sea-w  | eed, a | nd other    | edibl | es, §           | 92,800 |         |
|   | Brea | ad Cake   | s (饅     | 頭) 662 lbs  | and    | 10ths. Flo  | our,  |                 | 26,450 |         |
|   | Win  | ie, 173lb | s. @ 1   | 3,000 per   | 100lbs |             |       |                 | 23,218 |         |
|   | Sess | ame Oil,  |          | _           |        |             |       | ***             | 1,770  | 220,266 |

- \* Pig's head is a favorite object for temple offerings, being held to represent 'the whole hog.' No priest would be likely to turn away one who was in possession of an offering equally pleasing to gods and men. Hence the saying: 'What! When I have a pig's head can I not get what I want at a temple?'有豬頭還求不出廟來麼。
- † Four-hundred pounds (catties) of pork, might appear to some an adequate provision, even for a Tablet Feast. The Chinese entertain, however, a vivid sense of the disgrace appertaining to a too scanty provision for guests. The stingy Host is vexed, as the saying goes, when the food is in preparation, because he is certain that there is too much, but when it is eaten, he is equally annoyed to find that there is too little 造飯嫌多、吃時嫌少。 It is better to have what you do not need, than to need what you do not have 每何格而不用、不可用而不备,for 'When the food is dainty, who wants to lay down his chopsticks?' 好吃的果子誰肯放快子。
- ‡ 102 dozen eggs, if bought in the New York market at this time of year at wholesale rates (say 22 cts. per dozen), would have cost nearly \$22.50, whereas the price paid on this occasion was only about \$2.75. After making all allowances for the circumstance that hen's eggs in China are at least one-third smaller than in 'nominally Christian lauds,' it still remains true that Chinese hens can afford to lay their eggs five or six hundred per cent cheaper than Occidental fowls.
- § It is not surprising that in view of the number of persons fed at the general table (大家的飯大家辦), the 'fragments that were left' did not fill 12 baskets, nor one. No Chinese saying is more true than that which declares that 'Cooked food when hot meets with calamity' 飯熟菜遭殃, or as the current slang goes, 'gets punished.'
- || A Chinese Feast without wine (unless the guests chanced to be of the Temperance Fraternity known as the White Clothes Sect 白衣道, or Ritualists在禮), would be to play Hamlet with the part of the 'undecided Dane' omitted. The common name of a banquet is a 'Wine-feast' 酒店.

| Brought Forward,   | Cash.      | Cash.<br>220,266 |
|--|------------|------------------|
| II. FUEL et cetera.*   |            |                  |
| Anthracite Coal, 79ths   | 2,370      |                  |
| Charcoal,  | 1,200      |                  |
| Adobe bricks for cooking range,  | 700        | 4,270            |
| III. MAT PAVILION.   |            |                  |
| Rent of 50 rolls matting, 20 mats in each roll, @ 300  | 15,000     |                  |
| ,, ,, poles, ropes, etc  | 12,000     |                  |
|  | 8,000      |                  |
| Work,  |            |                  |
| Millet stalks,   | 3,480      |                  |
| Taking down Pavilion,  | 1,000      | 45,480           |
| IV. OTHER FURNITURE RENTED.  |            |                  |
| Bowls, Plates, and Fifty Tables,   |            | 18,000           |
| V. LABOR.  |            |                  |
| 'Many hands make light work; the fewer the hands the   | nore to en | it,              |
| 人多好做活、人少好吃飯。   |            |                  |
| Head Cook, † and seven assistants,   | 18,000     |                  |
| Scullions, 12 men,   | 7,000      |                  |
| Waiters, ++ 12 men,  | 7,000      |                  |
| Hot Tea Stands, 2 men,   | 4,000      |                  |
| Head Musician,   | 2,000      |                  |
| Other Musicians,   | 5,000      |                  |
| Bearers of Tablets,  | 1,800      |                  |
| Watchman for Pavilion,   | 1,000      |                  |
| Gatekeepers,**   | 1,400      |                  |
| The state of the s |            |                  |

48,000 336,016

400

400

- The items given under this head are simply the extras. A pile of brushwood and branches which would have sufficed for the ordinary consumption of a whole year, was within 48 hours entirely obliterated.
- + 'An inexperienced cook can not manage a hot oven' 毛廚子見不了熱鍋台.
  'If a cook has not served an apprenticeship with a master, he is sure to rain the taste of the food by too much fermented sauce' 廚子不經師。總是醬姓氣
- †† "They also serve who only stand and wait."

Water-carriers, Butcher, ...

\*\* The Gate-keepers proved to be a couple of Beggars, who were employed on the thoroughly Chinese principle of fighting the devil with fire, in order to keep the place from being inundated with other beggars from all quarters. It would be interesting to know into how many shares the 1400 thus earned was subdivided before it reached its ultimate destination. The venerable Mendicant who devoted his energies to watching the Pavilion, was doubtless selected on the same basis.

| 4 |
|---|
|   |

| SKEICHES OF A COUNTRY PARISH.  | Louis            |
|--|------------------|
| $Brought\ Forward, \qquad Cash.$   | Cash.<br>336,016 |
| VI. Miscellaneous,         20,260         Spikes for hanging Tablet,        1,400         Supplementary Scrolls,*        200         VII. Final Complimentary Feast to Managers, | 21,860           |
| Receipts. Cr. Dr.  151 Church-members @ 200 each, 30,200 Final Feast to Managers, 2,000 Hanging the Tablets, 1,000   | 360,876          |
| Silk for Decorating Do. (Still on hand)†       1,500         Cost of Tablet, ‡         15,000         Balance to Credit, §          30,200                                       | 10,700           |
| Total Final Cost, = Tls. 107.54 = \$153.48 \$  | 350,176          |

#### MISCELLANEOUS MEMORANDA.

| Persons Employed. (Food furnished for three days.) | Number at the Feast.  |  |  |
|--|---|--|--|
| Village Managers,<br>Church-member Managers,       | 5 Guests, 'Feasts' 55×8=4 40<br>5 Managers and Assistants, 56 |  |  |
| Cooks, Pavilion Men,                               | 8 Total number feasted, 496                                   |  |  |
| Scullions, Waiters,                                | 12<br>12 E. & O. E.   |  |  |
| ,  | 56  |  |  |

These Scrolls were sent in some days after the Feast, and were acknowledged merely by giving the bearers the trifle named. 'When meat is cheap, customers are particular' 內限多子間.

† 'It is not the Horse which costs money, but the Saddle' 馬不值錢、鞍子值錢。 This saying is widely pertinent to a great variety of Chinese affairs.

\*\*These items are not inaptly illustrated by the saying: 'To pick up a bit of board when abroad, and at the same time to lose a door at home' 外頭拾了一塊版。家裏丢了一扇門。 the gains not equal to the expenditure入不抵出.

\$ It is to be understood that this expense was an entirely private matter with which the Mission has no concern. As already remarked it may be regarded in either of two aspects. To a Chinese, it would be money expended on the sword's edge—exactly where it is most useful 花袋要花在刀刃上. From another, and less sympathetic standpoint, however, to Borrow money to fill the mouth, is to find every mouthful leaving a hole, (debt) 借袋買嘴吃、口口是窟窿。There is a story of a couple of English sportsmen returning from a long but somewhat unsuccessful lunting excursion in the wilds of Scotland, the contents of whose gamebag—consisting of only two grouse—they exhibited to an old Scotch farmer, with the remark: "Those birds cost us £20 a piece." "In that case," observed the thrifty Scot, "it is well for you that you got no more of them!"

d

o

#### OUR NATIVE AGENTS.

By REV. JOHN S. FORDHAM.

FIFTY years ago, a group of Islands in the South Seas was deservedly dreaded by mariners, both on account of its dangerous-because unmarked—reefs, and the cannibal propensities of its inhabitants. Today it is a British possession, paying its revenue in kind, and in a highly advanced stage of commercial prosperity. To what is the transformation to be attributed? Few will deny that the foundation of the good work has been laid by the self-denying men who, braving danger and with intense faith in their message, have preached the Gospel in Fiji. Government Blue Books, the reports of Naval Officers and others who have visited the Islands, abundantly testify to the thoroughness and success of the work done by the missionaries. Sir Arthur Gordon, the late Governor, says that out of a population of 120,000, 102,000, are regular worshippers in connection with the English Wesleyan Church. The Executive Commissioner, in his catalogue of Fijian Exhibits for the late Sydney International Exhibition reports the "entire native population not only civilized to a large extent, but also Christianized and educated."

The methods employed to accomplish such a work are so suggestive, that it may be well for as to ponder them, especially at the present time and in view of the strong bias many missionaries in China have for the teaching of English in schools and colleges, and in the training of native helpers.

One prominent feature is that the missionaries have never sought to denationalize their converts. They aimed at changing a savage native into a Christian Fijian. No attempts have been made to compel a convert to deviate in the slightest degree from his own customs of daily life. The claims of climate and habit have been regarded, and whilst he has been required to give up everything heathenish, his amusements have not been condemned simply because they were Fijian. The mode of worship in the old heathen temples has been retained, and prostration is the attitude of prayer. The missionaries throughout have aimed at Christianizing the natives and have never sought to foist upon them foreign customs.

Education has been largely employed as an agency in the work. Even preaching has been made secondary to the more laborious work of teaching in the school. The early missionaries felt that hope centred in the young, and that if they gained them over and trained them up in the fear of God, there would result not only a strong Church, but a Church with its own pastors and teachers.

The system of education was thorough, and every village had its school, connected with the more important training school at the mission station. The more promising of the students in these training schools were passed on to the theological colleges, there to be trained as catechists or native ministers. These training institutions have been the making of the Fijian Church. The seed sown in them has brought forth a hundred fold in the remoter parts of the group. Most of the students are married, and especial care has been taken to instruct their wives, so that these in their turn have been able not only to make their own homes brighter, but to largely influence the women and children of the places in which they had been located. Valuable testimony has been given as to the efficient character of these training institutions. Let one suffice: -- "The whole establishment forms a model village, whose inhabitants are trained to habits of cleanliness, order and decency, as well as method and industry.... We examined the students, and were much gratified with the practical nature of the system pursued and the intelligence and proficiency of the young men. They are taught everything necessary for their position as village pastors."—Captain Hope, R. N.: quoted in Fiji and Fijians, p. 440.

And that the village work done by these trained men is equally efficient is well attested by the opinion of the captain of a French ship of war, who in an article on Fiji accounts for the non-success of the French Roman Catholic priests by the influence of the native teachers. Intelligent young men with the Bible in their hands confront the priest in every village. Perhaps in no mission has a native agency been more largely or more successfully employed. And now the real work of a missionary in charge of a Fijian circuit is that of a bishop, directing a native ministry, and superintending a widening system of education.

As may be expected the natives are proud of their countrymen in such positions and willingly support them. And had there been in Fiji a crisis such as happened in New Zealand the work would still have been maintained, just as in Tahiti, the Protestant Mission has held its own since the French occupation, because the English missionaries, then compelled to leave, were able to entrust their work to well-trained native helpers.

The secular training given to the students has been of a modest character, but thorough. English text books have been translated and are diligently studied, but the main reliance of the missionaries seems to have been on the Scriptural training the students underwent. Even the best men have not been taught English nor Europeanized in any way. With a superior education the teacher or the native minister

It will easily be seen that such an organization would be self-extending. So it has proved. A writer in a recent number of the London Quarterly Review to whom I am indebted for much information as to the present state of Fiji, says: "Forty of the Fijian teachers have gone forth to New Britain and other islands on the coast of New Guinea. They have acquired the language of the people, and gathering congregations and founding schools, they are preaching the Gospel of peace in the midst of savages even more degraded than were their own forefathers. Of these islanders 2,300 have already been led to accept Christianity." The difficulty of missionary societies in England in securing men who will not count their lives dear unto themselves does not yet trouble the Church in Fiji. In the ardour of

its first love it is stretching out helping hands to regions beyond.

Some one may ask what all this has to do with us in China. This at any rate—to encourage us in our endeavour to raise an efficient native agency. The hope of our work lies in our native evangelists, teachers, and pastors. Our need is not so much an increase in the foreign missionary staff, but an increase in the number of men, not with English at the tip of their tongues, but with a good sound knowledge of the Scriptures, able and willing to preach in their own language and in their own style the unsearchable riches of Christ. An evangelizing Church, a Church supporting its own pastors, and every member of it a witness for Christ is China's hope. The foreign missionary may be needed for many a long year, but God hasten the time when he shall be a superfluity, and the native Church, strong as a Church of converted Chinamen, be the Missionary Society of China!

#### THE POPULAR RELIGIOUS LITERATURE OF THE CHINESE.

BY REV. W. SCARBOROUGH.

MY design in writing this article is to give an approximately correct idea—not of classical Confucianism, Buddhism, or Taoism—but of the popularised amalgamation of the three, as found in the religious tracts commonly circulated amongst the people. And since, as missionaries, we are at present manifesting considerable zeal in the attempt to supply the Chinese with a Christian literature, it would seem that a favourable opportunity is afforded for the consideration of this, a cognate subject. In attempting to supply the Chinese with religious tracts, it is very desirable that we should know, and bear in mind,

what they already possess of that nature. Having made a study of a number of these native tracts, I propose to give to the reader a general idea of their contents.

The size of these tracts varies from 10 to 350 pages; and nearly all of them are well printed. They are intended for gratuitous but not indiscriminate distribution, since the majority of them are in easy classical style, and the rest, with one exception, in a style more difficult. Nearly all of them are in prose, a few are commented upon, and two or three are illustrated.

It is a very common custom for writers of these tracts and religious books to claim for their productions some sort of divine inspiration. This has the appearance of great presumption on their part, but it may even be modesty, or a pious trick to catch the ear, and awaken the conscience of the reader. The author mistrusts his own authority and influence, and therefore calls in the authority and influence of the gods to his aid. It is a dangerous thing to do, for the gods themselves are sometimes made to appear anything but wise. One author claims to be inspired by His Majesty the God of War. Two or three others claim the inspiration of the God of Literature. The Goddess of Mercy is claimed as the inspirer of another tract; whilst another is assigned to the great Taoist deity Hüen Tien Shang-ti; and another to Nan-The only other instance I will mention is that of a tractate ascribed to Mi-leh Buddha, who for the purpose of communicating it to a certain Mr. P'en, descended at midnight, date and place all minutely given. In several instances the God supplies the text, and a commentary ten times its length is supplied by the humble scribe. This bold ascription of these religious books to the inspiration of the gods is very suggestive of the fact that some revelation or other is found necessary by universal man. It points to the conclusion that we mistrust all religious teaching which cannot base its claims on the supernatural: it is a confession of need.

The general design of this class of books may be easily described; it is in fact repeatedly stated either on the title-pages or in the body of the books themselves. In the introduction of the first book examined we are told that, 'This classic is delivered and handed down by His Majesty the God of War, who is desirous that men should act virtuously, and not commit wickedness; and who herein teaches mankind how to distinguish between virtue and vice, showing also that both have their appropriate rewards, in order that he may cause men to know how to cultivate virtue and guard against vice.' Some of them aim simply at the promotion of filial piety; and others aim vaguely at saving the age, or arousing it. The two-fold design of all these books

is to exhort men to do their duty, firstly, to men, in their various social relations; and, secondly, to the gods: and hence the two grand topics discoursed upon are Ethics and Religion.

#### ETHICS.

Grave are the charges of immorality laid, in the plainest terms by these authors, against the people of the present day. The great god, Yuh-huang himself, is made to declare that, 'At present bad men fill the earth.' The following is an abbreviated list of the most prevalent sins laid to their charge: blasphemy and impiety with regard to the gods; undutifulness to parents; oppression of the people and deception of the prince; lewdness of all sorts; careless scattering about of the five kinds of grain; ridiculing and breaking the images of the gods; slaughter of oxen and dogs for food; use of false weights and measures; the injuring of others for personal profit; cheating of the good by the wicked; ill-treatment of the poor by the rich; aggravated forms of covetousness; crimes of violence; housebreaking; selling of adulterated goods; cheating the simple in buying and selling; trampling underfoot lettered paper; deceiving the aged and despising the young; breaking off of marriage contracts; striking and cursing grand-parents, etc. It would scarcely be possible for their bitterest enemies to say anything worse of the Chinese, than they say of themselves. I, for one, have no disposition to call in question the substantial accuracy of their statements. The picture, as drawn by themselves, is sad enough, revolting enough; but it furnishes a very sufficient reason for the presence of Christian missions in the land.

Against the crying evils of the times these tracts utter their strongest protests. 'All men ought to be on their guard, and that against everything that is contrary to the rules of propriety. Beware of drunkenness. Beware of lust. Deware of covetousness. Beware of niggardliness. Beware of violence and anger. Beware of litigation. Beware of prodigality, gambling, opium-smoking, song-singing, theatres, and the like."

That a man may be fitted to play his part in society, these tracts insist on his paying strict attention to manners, conduct, personal character, and the cultivation of virtue. 'Constantly seek to oblige. It is impossible to exhaust the subject of obliging others. How to do so time and circumstances will show; but let none say this is a trifling affair, and so neglect to attend to it.' 'Every man must pay strict attention to his conduct. But this is a life-work and difficult to explain fully.' Nevertheless our author descends at once to the most trivial details. Men must not omit the practice of self-examination. "Whenever you expect anything from heaven, you must consider what

your conduct merits." "Should anyone perchance speak evil of one, then it would be well for me to retire and enquire of myself whether I have done anything to deserve it." To heart culture the utmost importance is very properly assigned. 'The preservation of the heart is a matter of the first importance. Everything proceeds from the heart, and if it is pure, all that comes out of it will be so; and vice versa. Good thoughts will result in good actions; and vice versa. All that you have to do is to expel evil thoughts, and in all affairs to preserve an upright disposition—a heart level and correct as the beam of a pair of scales.'

The Five Constituents of Work, commonly called The Five Constant Virtues, namely, Benevolence, Uprightness of Mind, Propriety in Demeanour, Knowledge or Enlightenment, and Good Faith, are clearly explained and strongly enforced. 'Benevolence is a virtue of the heart, and the principle of true love. It expends itself first on men; but it extends also to animals and even to insects. The reverse of it results in hard-heartedness.... It is not enough that this word should be familiar to our lips; our hearts must understand it.' Uprightness of mind is the shame of doing evil; which shame will greatly prevent a man from sinning against both gods and men.' 'Propriety is the regular order of Heaven, the right rule of Earth, and the proper conduct of Man. What difference is there between persons who do not observe the rules of propriety and the brutes?' 'To know and practise loyalty, filial piety, benevolence, and uprightness, and to be able to distinguish clearly between things that differ, this is knowledge.' 'Good Faith is that which controls the relations of friendship; but it is also indispensable to all the other social relations.' But even more strongly enforced than any of these is the virtue of chastity. 'To debauch other men's wives and daughters is, of all vices, the chief. And its judgment in the infernal world is correspondingly severe.' It is condemned on the principle of the royal law, also as a sin against one's ancestors and parents, against one's wife and daughters, and against one's sons and grandsons. 'For a mere short-lived gratification to bring all this enduring disgrace on several generations, is a sin reaching up to heaven, which the gods will certainly not excuse.'

Descending from the general to the particular, we come to the application of these moral precepts and warnings to the various actual relations of life. And, though not infrequently the teaching of these tracts is somewhat vague and general, they are distinguished for nothing more than for their persistent endeavour to reduce their precepts to practical applications.

The Five Relations, viz: between Sovereign and Minister, Father and Son, Husband and Wife, Elder and Younger Brothers, and between Friend and Friend—are discussed with wearisome reiteration, and with seldom a new idea; but the prominence given to this subject by all Chinese moralists renders it necessary to note as carefully as possible the teaching of their works thereon. The importance attached to the subject may be gathered from the following quotation. 'Turn your heart towards the right way. The way here meant is, that Ministers be loyal, Sons filial, Husbands and Wives harmonious, Brothers affectionate, and Friends faithful....Would you even desire to become one of the Genii, or a Buddha, nothing beyond strict attention to the doctrines of the Five Human Relations is needed.'

The first of the Five Relations need not detain us long. Raised by his position into a region of solitary grandeur, the Emperor is compared to the sun and the moon, and is regarded as the father of his people. It is required of him that he should be upright and impartial, and that he should keep the laws of the country like any other man. He is regarded as the formation of many blessings, of rank, emolument, order, prosperity, and tranquility. The one sun in the firmament of the state he 'rules according to propriety,' and 'controls all affairs without relaxation,' 'benefiting his subjects like refreshing rain.' His benefits reach to all, from the highest to the lowest, even to 'barbarian foreigners;' therefore it becomes the duty of all to manifest their gratitude to him for his favours, mandarins of all ranks by unswerving loyalty and integrity, people by paying their taxes and keeping the peace.

It will not be such an easy matter to sum up and deal with what is written on the second relation, since this introduces us to the interminable and inexhaustible subject of filial piety. 'Father and Son' are supposed to include, although they seem altogether to ignore, Mother and Daughter. Very little is said on the subject of parental duties; and very little also on the female side at any time, and under any relation, except what is said to teach woman her duty and subordination. Her rights have not yet become a popular subject with writers of this class. Infanticide, or more particularly the drowning of female infants, is condemned, and threatened with severe punishments. 'Tigers and wolves are most cruel beasts, and yet they recognize the bond between parent and offspring; but man, the greatest of created things, is not even equal to them.' One hundred marks of merit, (in one place fifty), are assigned to the person who saves a child from being drowned; one hundred marks are given for repairing important roads and bridges.

1

"Honour thy Father and thy Mother," is as plainly written in these tracts as in the Bible. 'The first of all duties is that of filial piety.' 'Of a myriad virtues filial piety is the first.' It therefore receives an extensive treatment at the hands of the writers under review. In condensing their remarks let us first glance at the picture presented of Chinese parents, styled, even by the God of Literature, 'The two Living Buddhas.' It is duly noted that from them the child derives its bodily existence. They are next pourtrayed as the nurses and bringers-up of their children. Here the descriptions are often powerful, vivid, and affecting; but they sometimes descend into such homely details as would not read well in this article. One writer, after a very fine attempt at description, bursts out, 'Where on the face of the earth, whether rich or poor, are the parents who do not love their children? But think you that the pains and trouble parents endure can be fully described? Who ever has been able to write an exhaustive account of parental goodness and virtue?' Much credit is given to them for the part they take in promoting the education of their children, as also for their carefulness and anxiety in the selection of wives for their sons, and husbands for their daughters. Mercy is supposed to be their distinctive attribute; and the conception is most appropriate and beautiful. And it seems a pity to be obliged to mar this fine ideal; but truth obliges me to do so. The God of Literature, in the tract just quoted from, destroys the force of a very striking description of parental tenderness and self sacrifice, by admitting that what the parents mainly looked out for was to have some one to take care of them in the time of old age. To secure descendants who shall worship at the ancestral graves, is also another of the selfish hopes of Chinese parents. The appeal to gratitude—'They nourished you when you were young, and you must nourish them when they are old '-is fair enough; but the view just presented of parents caring for, and rearing their children, mainly in the hope of being benefitted by them in the future, dims the lustre of parental love amazingly.

There is perhaps more difference between the ideal filial child and the real one, than has been noticed between the ideal parent and the real one. One of our writers finds great fault with the hollowness of modern filial piety, and says that, 'Sons listen with their ears but not with their hearts; they obey formally but not heartily.' Another writer says that it is very common now-a-days to neglect parents whilst living, and to make much ado about them when dead. Grievous, however, are the punishments threatened against undutiful children; parents will even desire to die to be released from their unkindness; and they themselves will probably be killed by a thunderstroke, which will leave, written on their backs, a sentence of condemnation.

The ideal filial son is 'loving and obedient;' he 'reverently serves his parents so as to cause them gladness of heart;' he tries 'to relieve them of all anxiety,' and thinks that, 'though he should slay himself in serving them, he could hardly recompense their favours.' Aged or infirm parents he 'feeds and clothes with kindness and thoughtfulness.' He 'daily appears before them in a jocund mood, so as to make them cheerful and happy.' He also shows his filial piety by 'taking great care of his own person, since this he received from his parents, and to neglect it is to involve them in injury.' He 'watches his sick parents with tender care, carefully preparing for them soups, medicines, and food; and no excuses such as 'It is an old complaint,' are allowed to damp the ardour of his filial service.' And when 'the dread calamity of their death' occurs, he 'carefully enshrouds their corpses, and attends to everything belonging to their burial with reverential care.' He does not 'allow any ideas of economy' to interfere with the gratification of his filial grief and veneration.' He "buries them according to propriety; and sacrifices to them according to propriety." He "sacrifices to them, as if they were present;" and, 'though father and mother do not come to partake of the offerings, it is all the same to his heart as if they did.'

The unfilial son's character and conduct may be left to the reader's imagination; but I venture to say that the reader would never imagine that what Mencius says is true, "There are three things which are unfilial, and to have no posterity is the greatest of them."

The next of the Five Relations introduces us to the subject of marriage, in all its bearings. Marriages are commonly believed to be fated, or made in heaven, or by Heaven's appointment, or in a previous state of existence. Still certain persons, such as parents and marriage brokers, have a good deal to do with arranging them. To us it seems strange that the principals have nothing whatever to do with their own engagements. Betrothals are generally made when the parties concerned are too young to take any interest in the matter; but when such is not the case they have still little or no voice in it. There are several conditions of marriage which must be strictly observed. And should any supposed impediments exist, on either side, they must be plainly stated before hand. Persons of the same surname must not There must be similarity of rank, age, and possessions. Parents are warned against coveting grand matches for their daughters. The directions of the brokers must be obeyed, and suitable betrothal presents exchanged.

e

f

(To be continued.)

### LIST OF PROTESTANT MISSIONARIES IN CHINA, ETC.

By REV. R. H. GRAVES, D.D.

THE following tables drawn from the above-mentioned List may prove of interest to some. Though the List is not without errors it is sufficiently correct to furnish a fair basis for these comparative tables.

In estimating the number of "laborers" I have made some deduction from the total numbers as some of the wives of missionaries are occupied with their domestic affairs exclusively and cannot be justly put down as missionary laborers. Of course the number deducted is only a rough guess.

SYNOPSIS OF TABLE OF MISSIONARIES IN FAR EAST.

| INUMBER OF MISSION        | GERMAN.         |         |                          | China.   |       |        |
|---------------------------|-----------------|---------|--------------------------|----------|-------|--------|
| Ordained 229              | 1. Japan.<br>79 | 10      | Married men              |          |       | 16     |
| Medical 19                |                 | 2       | Single ,                 |          |       | 2      |
| Others, teachers, &c 58   | -               |         |                          |          |       | 18     |
| Single ladies 8           | -               | 5       |                          |          |       | 10     |
| Married ,, 28             |                 | 11      | IV ACCORDING TO DEN      | OMINAT   | IONS  | 3.     |
| 62                        | 7 214           | 28      | Congreg. China.          | Jupan. S | iam.  | Total. |
| Total 86                  |                 | -       | English                  | 28       |       | 83     |
| IIRATIO TO POPULA         | TION.           |         | American                 |          |       |        |
| China, Say 500 labours to | 350 mi          | llions. | Presbyterian.            |          |       |        |
| or 1 ,, ,,                | 700,000         | )       | English                  | 47 98    | 10    | 191    |
| Japan, Say 200 ,, ,,      | 36 mil          |         | American55)              | 24)      |       |        |
| or 1 ,, ,,                | 180,000         | )       | Methodist.               |          |       |        |
|                           | 8 milli         |         |                          | 3)       |       | -      |
| or 1 ", "                 | 300,000         | )       | English                  | 19 3 22  |       | 88     |
| III ACCORDING TO NATIO    |                 |         |                          | -        |       |        |
| AMERICAN. Chi             |                 |         | Episcopal.               | 177      |       |        |
| Married men 16            |                 | 12      | English                  | 12 30    |       | 68     |
| Single ment               |                 | 5       | American                 | 10 )     |       |        |
| " women‡ 6                | 0 92            | 9       | <b>Eaptist</b>           |          |       |        |
| 7                         | 4 108           | 17      | English                  | 170      | 2     | 39     |
| Including wives of mis.   | 1 100           | 60      |                          |          | _     |        |
| sionaries 27              | 4 169           | 29      | Luth. & Ref. (German) 18 | 5        |       | 23     |
|                           | 4 18            |         | Inland Mission.          |          |       |        |
|                           | 9 7             |         | English                  |          |       |        |
| ,, women   2              |                 |         | (undenominational) 67    |          |       | 67     |
| -                         |                 | -       | Bible Societies' Agents. |          |       |        |
| Including wives of mis-   | 66 29           |         | English8)                | 3)       |       |        |
| sionariea 2               | 10 47           |         | American 6               | 3)       | * * * | 20     |

\* As to the Ratio of Missionary laborers to population China has the greatest destitution, while Japan is the best supplied of the three countries.

† It will be noticed that the English have a larger proportion of unmarried men as compared with the Americans in China; 49 to 14 or 7 to 2, while the latter have a larger proportion of unmarried women, 60 to 23, or a ratio of 3 to 2 about.

As far as the men are concerned this is at least partly due to the fact that some of the English societies allow their men to marry only after they have been two or three years on the mission field. This however will not probably account for all of the disproportion.

† The proportion of unmarried women to married is, among the American in China, 60 p.c. in Japan, about 65 p.c. while among the English, they amount to 25 p.c. only.

As to countries, in China the number of single ladies is equal to 35 p.c. of the married, in Japan to 56 p.c. and in Siam to 45 p.c.

# Missionary Aews.

### Births, Blarringes & Denths.

BIRTHS

AT Sawtow, on June 29th, the wife of Mr. WM. PATON, teacher, English Presbyterian Mission, of a daughter.

Aт Hongkong, on July 4th, the wife of Kev. G. Morgenrotu, Basel Mission, of a daughter.

AT Hongkong, on July 10th, the wife of Rev. G. Reusch, Basel Mission, of a daughter.

AT Ningpo, on July 26th, the wife of the Rev. F. Galpin, United Methodist Free Church, of a son.

AT Wuchang, on July 29th, the wife of Mr. H. Sowerby, American Episcopal Mission, of a son.

AT Hongkong, on August 10th, the wife of Rev. P. Kammerer, Basel Mission, of a daughter.

At Hankow, on August 17th, the wife of Rev. T. Bryson, London Mission, Wuchang, of a son.

AT Kiukiang, on August 20th, the wife of Rev. M. C. Wilcox, American Methodist Episcopal Mission, of a daughter.

AT Kiukiang, on August 27th, the beloved wife of Rev. M. C. Wilcox, Am. Methodist Episcopal Mission.

ARRIVALS.—Per str. Peking and Tokio Maru on August 31st, Rev. J. H. and Mrs. Worley, Kiukiang; Rev. T. H. and Mrs. Worley, Yangchow; Rev. G.W. and Mrs. Woodall, Chinkiang; in connexion with the Am. Methodist Episcopal Mission.

18

70

t.

0.7

in

nt

he

DEPARTURES.—Per P. and O. str. Kaisar I-Hind, for London, on July 1st, Rev. C. J. Corfe and Mr. W. H. Topp, of the S.P.G. Mission, Chefoo.

Per str. Najoya Maru, for United States, on July 27th, Mrs. Griffith John, of the London Mission.

Per str. *Hiroshima Maru* for Europe, via America, on August 4th, Messrs. James Cameron and George Nicoll, both of the Inland Mission.

Per str. Glaucus for London, on August 12th, Mr. E. Pearse and Miss M. Kerr, of Inland Mission.

SHANGHAI.—These "Twenty-four Questions on the Religious Condition of China" were presented to the Shanghai Missionary Conference by the distinguished Lecturer of Boston, U.S.A., Mr. Joseph Cook, requesting written answers, which he might use publicly. We print them in the Recorder that our readers may see on what subjects intelligent students seek information. pages of the Recorder are open to articles on all those subjects except the one presented in question third. We will be glad to receive and publish communications on any of these subjects, and we will, if it is desired, send a printed copy of such papers to Mr. Cook :-

1. As to what points are missionaries in China generally agreed, and as to what are they disagreed, concerning the evils of the Opium Trade and the remedies for them?

2. What opinion do the missionaries in China hold as to the probable future of Chinese Emigration and as to the Anti Chinese agitation in California and Australia?

3. In the Chinese Classics, and in the ritual of the State Religion of China, what is the meaning of the designation Shang Ti? As judged by the prayers publicly used by the Euperor of China at the solsitial services at Peking, is his State worship monotheistic?

4. What are the chief objections made by the best educated among the Chinese to the acceptance of Christianity?

5. What are the chief hindrances to its acceptance by the uneducated among the

6. In Confucianism, Buddhism and Taoism, what are the most powerful working forces, when these systems of belief and practice operate independently of each other?

7. What are the most powerful working forces of these systems when they act in combination and mixture in the eclectic belief of the average individual or community in China? Is the worship ancestors the most efficient religion of China at the present day?

8. What are the most mischievous forms of inherited unbelief among the Chinese?
9. What are the most mischievous

forms of imported unbelief?

10. What has been the religious and philosophical attitude of the foreign teachers who have been invited to China to give instruction in the modern sciences?

11. What is the average religious effect of the best education now obtainable in the highest native seats of learning in China?

12. What is the usual effect of liberal education in America or Europe upon the religious and political opinions of Chinese students?

13. What books opposed to evangelical Christianity and a theistic philosophy are the most read by the educated Chinese?

14. What books defending Christianity are the most useful in China?

15. By what aspects of Christian truth are the most conversions made?

16. Is it advisable that a series of graded educational institutions, open to all classes and preparing students for taking university degrees or their equivalent, should be organized in China, as such a series has been in India, in connection with missionary effort?

17. How far ought the study of the English language to be pushed in China under the direct or indirect agency of missionary organization?

18. What systems of self help have been found the most efficient among the

native churches of China?

19. What ought to be the standard of admission to full communion in the native

churches?
20. What is the duty of missionaries in vindicating the treaty rights of native Christians in China?

21. Ought the native churches of China to be united ecclesiastically and made independent of foreign churches and societies?

22. What are the worst evils in the condition of women in China? What is being done for their removal and what more ought to be done?

23. What hindrauces does the progress of Christianity in China experience on account of merely nominal Christianity, or infidelity or immorality in the lives of European and American residents?

24. What mistakes do the churches and average public sentiment in the West make as to the religions and political condition of China?

Rev. E. W. Elliott, B.A., has been appointed to Foochow, and Rev. A. R. Fuller to Shaou-hing. by the C.M.S., and are looked for at an early date. The Rev. Dr. Nevius, Rev. D. C. McCov and Rev. J. Butler, of the Presbyterian Mission, were to leave San Francisco by the August or September mailsteamer for China; this Mission hope also to be reinforced by some three or four fresh members. Rev. G. B. Smyth and J. L. Taylor, M.D., are en route for the Am. Methodist Episcopal Mission, Foochow; and we hear that several other Missions are promised reinforcements. Altogether the outlook for the near future is very cheering.

By the Annual Report for 1881 of the Agency of the American Bible Society for China, only just received, we learn that during that year their Chinese publications numbered in all 4,020 Bibles, and 91,099 Portions, making a total of 10,338,358 pages. The figures for distribution were 393 Bibles, 13.031 Testaments, and 99,171 Portions. or a total of 105,595. More than half the entire circulation was effected through the Colporteur Service which reports 121 months' of labor. 40 months by Foreign Colporteurs, and 81 by Native. By the Foreign Colporteurs 40,167 volumes were sold, and by the Native 15,740,-a total of 55,740 volumes.

We are glad to hear that the Anti-opium Memorial has met with a considerable degree of success. A large number of signatures have gone forward, principally English, owing to an idea on the part of American brethren that they can hardly be expected to sign an address to the British House of Commons. This, however, has been happily overruled by the statement of Sir Thomas Wade, who, when asked on the subject, replied there could be no objection whatever to their signing such a Memorial and he would inform the BritishGovernment that he had said so. It is a common thing at home for persons of various nationalities to address other Governments than their own. In the case of the Missionaries in India, they have united to the number of upwards of three hundred in signing an Anti-opium Memorial similar to the one now under consideration in China. If indeed such a Memorial can have any good effect, or even if it simply represents the combined opinion of Missionaries here on the subject, it may well be taken in hand, and obtain as many signaturas as pos-There can be no divison of sentiment among them at least in regard to the evils of opium, as used in China, and so the address in question may be expected to go forward sustained by the sympathies We venture to of one and all. suggest here there ought to be a combination on the part of the Missionaries in China, such as exists in Japan and eleswhere, on the principles of the Evangelical Alliance. There are many topics which might well be considered by such an association, and while good would be done and evils corrected by it, the whole is neglected, from there being no Agency of the kind

to take up the matter. Cannot such a movement be organised amongst us? Might not an association be at once formed, having Shanghai, perhaps, as its head quarters, with its wide spreading branches in other parts? Were this to be done a general review of Missionary work might be issued from time to time in connection with it for circulation at home and abroad, and current evils around us might be taken up and represented with power and effect, that are at present allowed to run riot and inflict tremendous mischief. We shall be glad to receive any communications on the subject.

TIENTSIN.—The Mission Hospital at Lao-ling, the property of the Methodist New Connexion Mission, and under the charge of Dr. Stenhouse, was, on the 9th August, totally destroyed by fire. The disaster was caused through the accidental ignition of a cask of spirits of wine, and all medicines, instruments and furniture were completely destroyed. Dr. Stenhouse barely escaped with his life; but we regret to hear he received several burns more or less severe during the conflagration.

FOOCHOW.—We have been favored with the following under the heading "Euthanasia in China":—"The unusual interest prevailing at present in all Christian lands on the subject of the sufferings of animals induces the writer to give the following account of a peculiar custom prevailing throughout a large portion of the Fuhkien province. Beginning at a village about thirty miles above Foochow and extending

west along the Min, a distance of at ! least one hundred miles, the people practice drowning instead of the ordinary mode of killing pork. I was interested to find that the desire to reduce suffering is at the bottom of this custom. The custom of tieing the animal's snout, which I have often noticed, shows the susceptibility of the Chinese to pity for even the lower order of beings. But this custom of drowning seems to be an attempt to avoid this means of rendering the heartrending screaming impossible which, however much we may dislike to hear we nevertheless know to be a boon in extreme suffering. And it is significant that while both the above customs are known to the Chinese they as a people, like ourselves, prefer giving the animal doomed to suffer free scope to get all the amelioration possible through the exciting process of intense screaming. The people of this region along the Min abhor the "white pork" of Foochow. The writer would inquire whether anything of the kind has been observed in other parts of the country .-Etonnant."

Hongkong.—On the 12th of April, an agreement was come to between the Basel Mission and the Berlin Mission in regard to division of Some stations were exlabour. changed, and things are expected to go on smoothly henceforth. Two brethren are expected to arrive soon in connexion with the Berlin Mr. and Mrs. Loercher Mission. of the Basel Mission are returning to China after a three years' absence. The troubles on the outstations Ho-schu wan in Yun-on,

and Thung Ichun tshai in Chonglok have not come to a satisfactory settlement yet. In Yun-on the mandarin refuses to stamp a deed of sale of a house which the owner, a Christian, had sold to the congregation for the purpose of using it as a chapel, and the mandarin of Chonglok refuses to sanction the building of a place of worship on ground that belong, to a Christian.

NORTH FORMOSA. - An Educational Establishment for Chinese youths was opened at Tamsni on July 26th, in the presence of a large assembly of foreigners and natives. building has been erected with funds subscribed by the home friends of Rev. Geo. Mackay, of the Canadian Presbyterian Mission. It embraces an auditory in the central front which is airy and well-lighted, flanked on either side by studies and sleeping apartments capable of accommodating twenty-four students. It as proposed the give the students a general course rather than a religious training only.

HONOLULU.-Dr. D. B. McCartee. for many years a member of the American Presbyterian Mission, Ningpo, writes from Honolulu as follows :- "We have come to take up our residence, for a while at least, on these islands. The Chinese here are very numerous and many of them married to native women. Their houses are comfortable and neat, and in some cases they have handsome villas. There are many Christian Chinese here, mostly Hakkas, from the Basel Mission. One of them has given several hundred dollars toward paying for the Church which has lately been built."

### Aotices of Recent Publications.

The Ely Volume; or The contributions of our Foreign Missions to Science and Human well-being. By Thomas Laurie, D.D. Boston: American Board of Commissioners for Foreign Missions. 1881.

Missions and Science will surprise many readers as much as it did one who was connected with a scientific journal to whom Mr. Ely spoke about the debt of science to our missionaries, when he replied, "I was not aware that missionaries had ever done anything for science."

The author in his Introduction states the origin of this volume thus: "This volume had its origin in the same devotion to the kingdom of Christ that leads some to found lectureships for the better elucidation and defense of the truth. The late Hon, Alfred B. Ely inherited his father's love for the missionary work. He felt that the amount of scientific information given by it to the world was greatly underestimated, and, therefore, made provision for the publication of this volume, to show what the missionaries of the American Board had done, especially for geography, philology and archeology, not overlooking any contribution they had made to the advancement of human well-being. hoped thus to interest some in the great work, through its incidental results, who had not learned to love it for its own sake."

9

g

e

t

e

d

.0

y

<-

of

ed

he

t. "

The volume which has been prepared for this purpose is a large knowledge in this department has 8vo. of 532 pages. It is printed in been so vast, varied and prolific as

collocation of the words the best style of the Boston press, and illustrated with a large number of illustrations.

> It will interest some of our readers, who have not yet seen the volume, to quote the testimony of some learned men to the value of the contributions made to different sciences by missionaries. Ritter, the prince of geographers, confesses he could not have written his Magnum Opus, the Erdkunde, without the aid of material collected and transmitted by missionaries. "The Missionary Herald" he says "is the repository to which the reader must look to find the most valuable documents that have ever been sent out by any society,-and where a rich store of scientific, historical, and antiquarian details may be seen."

Mr. L. H. Morgan, in the preface to Smithsonian Contributions to Knowledge, Vol. XVII, says: "No class of men have earned a higher reputation as scholars or philanthropists than our missionaries. Their contributions to history, ethnology, philology, geography and religious literature form their enduring monument."

Mr. G. M. Powell, of the Oriental Topographical Corps, in a paper read before the American Institute, 1874, says: "Probably no source of the investigations and contributions of missionaries. They have patiently collected and truthfully transmitted much exact and valuable geographical knowledge, and all without money and without price, though it would have cost millions to secure it in any other way."

One writer says: "Missions enable the German in his study to compare more than two hundred languages; the unpronounceable polysyllables used by John Elliot, the monosyllables of China, the lordly Sanscrit and its modern associates, the smooth languages of the South Seas, the musical dialects of Africa, and the harsh gutturals of our own Indians."

This volume is taken up with details showing how much the missionaries of only one Societythe American Board of Bostonhave done. The matters presented are arranged in separate chapters under their appropriate heads as Geography, Geology, Meteoralogy, Natural Science, Archæology, Philology, Ethnography, Bible Translations, General Literature, Contributions to History, Education, Natural Regeneration and Philanthropy. The volume is furnished with a full Index. We can not copy more from its pages-but refer all our readers, who are interested in the matters of which it treats, to the volume itself.

Plain Questions and Straight-forward Answers about the Opium Trade. By the Rev. Griffith John. London Missionary Society, Hankow China. London: 1882.

discussion on the Opium Trade continues with increasing interest and earnestness. Mr. John writes like one who has strong convictions on the subject and the courage to declare them. We commend this pamphlet to the consideration of those who have been reading the Lectures by Mr. Breriton and the recent statements of Sir Rutherford Alcock. The five questions which Mr. John answers are these: viz., "Is England responsible for the introduction of the opium vice into China? (2) Has opium been forced by England upon the Chinese? (3) Is opium-smoking in China as injurious as it has been represented? (4) Are the Chinese sincere in their desire to put down the traffic? (5) What is the duty of England did not come under his cognizance,

at the present time in view of the actual facts of the case?" We quote a paragraph from page 10:-"Opium the cause of the War. Yet this war, of which we are now speaking, will always be regarded, and justly regarded, as an opium war, and as such wholly indefensible. In spite of the sincere desire of the Chinese to put an end to the traffic in opium, the East India company did everything in its power to foster it. The English Government never did a thing to discourage the cultivation of the poppy in India, or to check the contraband trade in China. When Captain Elliot was appealed to, as Superintendent of the Foreign trade, the Chinese authorities were told that the trade

and that Her majesty was not supposed to know anything about it. The principal opium dealers were residing in Canton under the protection of the British flag, and yet the Superintendent declared his inability to deal with them. evil was fairly brought before the British Government by it representative in China, but no notice was taken of it, and nothing was done to suppress it, or even control or mitigate it. What was the Chinese Government to do, in the circumstances, but to take the matter into their own hands, and make a final effort to put the trade down? The Chinese had a right to seize the opium and destroy it. While no one would attempt to justify many of Lin's proceedings, his whole conduct shows that he had but one object in view-namely the delivery of the opium and extinction of the illicit trade. Surely the Chinese Government has a right to execute the laws of the country on this esting reading even for the dog-days.

matter, and protect the people from a terrible evil. In reply to one of Captain Elliot's dispatches, Lord Palmerston had said :- "No protection can be afforded to enable British subjects to violate the laws of the country to which they trade. Any loss, therefore, which such persons may suffer in consequence of the more effectual execution of the Chinese laws on this subject, must be borne by the parties who have brought the loss upon themselves by their own acts. A sound principle was thus enunciated by Lord Palmerston; but the moment it was called into play the British Government violated it in the grossest and most flagrant manner." The author gives the history of the introduction and progress of the trade and the consequences Our readers who can thereof. procure the pamplet, or as it was originally published in the "Nonconformist," will find it very inter-

The Opium Trade and Sir Rutherford Alcock. By B. Fossett Lock. Of Lincolns Inn, Barrister-at-Law. London: 1882.

This is a reprint in pamphlet form | drug, seriously demoralizing and "Contemporary Review." missionary.

of an article which appeared in the enervating to the population of There China, 'a source of impoverishare some who would rather read a ment and ruin to families.' 2. The barrister on this question than a Chinese authorities, who are a pater-Mr. Lock gives his nal government, sincerely desire reasons for receiving the testimony to check in every way, and, if posof Sir R. Alcock as given in 1871, sible, abolish the consumption of rather than the testimony given in the seductive drug. 3. They are 1881. At the former period Sir R. foiled in their efforts to do so by Alcock held sentiments, which Mr. the action of the British Govern-Lock says "may be stated as fol- ment, which has forced the trade lows: 1. Opium is a dangerous upon them. In 1881 Sir R. Alcock

expressed an entirely different changing opinion of each one of these points." Mr. Lock goes over each point in Alcock had no just grounds for tion.

his statements. We commend the discussion to all who are interested in this subject as succession showing that Sir R. it now engages the public atten-

The China Review. May-June. Hongkong: 1882.

This number completes Vol. X. of this valuable publication. Each succeeding volume is better than the preceding. The article of most interest to general readers in this number is the continuation of the account of Mr.E H. Parker's journey in Szch'uan Province. It gives a great deal of information about that part of China. "The Cases in Chinese Criminal Law" will interest those who are investigating the intricacies of Chinese law. Mr. O. F. von Mollendorff contributes some valuable suggestions for perfecting the compilations of Chinese Bibliography.

But the most striking paper in this number of the Review is the one by "Scutica," in which he criticises the defects and inaccuracies of the Translation of the Rev. E. Faber's "Mind of Mencius," from German into English by Rev. A. B. Hutchinson. The writer appears to write with an animus which is not all due to a literary taste or an impartial judgment of the work done. But we refer any who wish to know of the inaccuracies of the translation to this paper. We wish every success to the future volumes of the China Review.

Report of Christian Literature in China; with a Catalogue of Publications. By J. Murdock, L.L.D., Indian Agent of the Religious Tract Society. Shanghai: 1882.

THE Author of this pamphlet of some 56 pages has been the agent for the London Religious Tract Society in India for nearly forty years, seeking to promote the circulation of the publications of that Society, both in English and in the various languages of that populous country. At the Society's request he came to China, on his way to Great Britain, that he might collect information in regard to the preparation, publication, and circulation of tracts in

officers. This pamphlet contains a portion of his observations. short prefatory note reads as fob lows." The Report was originally prepared for the Committee of the Religious Tract Society. It is circulated in China, that the suggestions offered may be examined by those who are most competent to weigh them and by whom they must be mainly carried out, so far as approved." A very casual examination of its contents shows that China which would be useful to the the name on the title page does not Society when communicated to its convey a very adequate idea of the subjects treated of. The matters presented for consideration in this very useful pamphlet are arranged under some ten heads. The first contains Introductory Remarks on "Missions in China, The Press as a Missionary Agency, The Chinese Language, Publication work in Wen-li and Colloquial, the Term Question, Use of the Roman Character, and Roman Catholic Publications."-II. Protestant Publications existing or required. In this chapter a reference is made to the following items; viz.: "Catalogues, Pastor's Library, Christîan Family Library, Child's Library, Tracts, Periodicals, Popular Literature, special effort for the Literati, Antiopium Movement, School Books, Illustrations, and Wall Pictures."-III. Printing. In this chapter the author presents some views in regard to Block Printing, Type Printing, Chinese Paper, cost of Printing, Wrappers and Binding .- IV. Circulation. The points referred to are "Sale or gratnitous circulation. Prices, Circulation of Catalogues, Establishment of central Deposi-

tories, Sales in Preaching Halls and Book shops, Colportage and Periodicals."-V. Organizations. this head the Author refers to "the present organization" for printing and circulating tracts and then suggests "Proposed Arrangements, and Examining Committees and General Committees."-VI. Is in reference to the encouragement of Native effort, and discusses the importance of having " Native members of Committees and of Native Anthorship, Native Contributions and Tract Distribution." This summany does not exhaust all the subjects referred to by the Author in his survey of the subject. We give this number in detail to show to our readers the wide range of subjects referred to. We commend the pamphlet to the consideration of all. Many of these subjects might be profitably discussed in the pages of the Recorder. We invite missionaries to send contributions to its pages that will be profitable to helping all to do the best things in the best ways.

The Eleventh Annual Report of the Foochow Medical Missionary Hospital in connection with the A.B.C.F.M. Mission, under the care of Henry T. Whitney, M.D. 1882.

This Report is drawn up with great | care and shows the Institution to be in a very prosperous condition. Dr. Whitney carries on these benevolent labors in the spirit and with the same success as did his lamented predecessor Dr. Osgood. We refer all interested in the details of such medical work to the Report. Dr.

Asylum, refers to the fact of a smaller attendance at the asylum than in some previous years. in the same connection he makes a statement which fully accounts for this diminished attendance at the Foochow Asylum. He states that some five native opium Asylums had been opened by men who had Whitney, in his report of the Opium been formerly connected with the learned the manner of treatment. Some of these being situated some distance from Foochow it was much more convenient for the victims of opium smoking to resort to them than to come to the Foreign asylum.

Foreigner Asylum and had thus | Dr. Whitney makes the same statement as other medical missionaries have made, that there is no diminution in the quantity of the drug This fact presents a consumed. most sad future for China.

Report of the Medical Missionary Hospital at Fatshan, in connection with the Wesleyan Missionary Society, in charge of Charles Wenyen, M.D., M.Ch., (Q.U.Q.), L.B.C.P.Ed. For the year 1881.

This is the Report of a new Hospital. The buildings were only ready for use at the middle of October of the past year. The Report of the commencement of the work makes it evident that the populous manufacturing town of Teatshan presents a most favorable field for medical missionary work. We feel assured that Dr. Wenyen's hopes for success in his medical work at Teatshan will be fully realized during the current year. We wish him every success in his arduous labors for the good of his fellow men. Dr. Wenven relates one fatal case of opium smoking which will be interesting from the pending discussion of that subject. Dr. Wenyen says: "A fatal case of opium smoking also came before us a few weeks The patient was a man 35 years of age. He had been smoking opium for about five years, and had consumed daily only a moderate amount of the drug, but the pitiable condition in which he was carried by his friends to the hospital was regarded by them, and not without reason, as a direct consequence of the

habit. He was extremely anaemic and emaciated, was suffering severe neuralgic pain, and his stomach was unable to digest the simplest food. Seeing at once that it was too late to help him, we declined to admit him to the hospital; his friends, however, refused to take him away, and at length left him in one of the unoccupied rooms. Shortly afterwards he was found there dead, with the opium pipe in his hand, and the opium lamp burning by his side." And while we were writing these lines a missionary of the London Mission who had just returned from a visit to stations in the country, stated to me that he, in one of the passenger boats, had met a most pitiable case of the evils of opium smoking. The man was reduced to nearly a state of idiocy as well as of abject poverty. He had sold two sons to get money. His aged mother and wife were in great distress. His neighbors were reproaching him for having brought all this misery upon himself. The reproaches of his neighbors and family were only noticed by a silly idiotic laugh.

Transactions of the Asiatic Society of Japan. Vol. X. Part 1. Yokohama: May 1882.

THIS Part of Vol. X, contains value and interest. We transcribe papers of much more than usual the Contents for the benefit of those who have not seen this Part.

I. A Chinese and Japanese Vocabulary of the XV. Century, with Notes chiefly on Pronunciation. By Joseph Edkins, D.D., Peking.

II. Notes on this Vocabulary of the XV. Century. By Ernest Satow. III. Konodui and its spots of interest. By J. M. Dixon, M.D.

IV. On the early History of Printing in Japan. By Ernest Satow.

V. Birds of Japan. By T. W. Blakisto and H. Pryer.

The paper which will most interest general readers is the one by Mr. Ernest Satow on the History of Printing in Japan. It is a very valuable article and connects itself with the general history of printing in other lands. The writer says, page 48:—"In Japan the earliest example of block printing dates from the middle of the 8th century; but in China block printing was known at the end of the sixth century. Printing with movable type was introduced into Japan at the end of

the 16th century. At page 63 Mr. Satow, after describing a certain book from Corea, part of which was printed from movable type, says, "This book is most important for the history of printing in all countries, since its date is at least a hundred and twenty-six years before the earliest printed book known in Europe." The writer says, "the Japanese were indebted to the Coreans for the knowledge of using movable type, as "In 1420 the King of Korea ordered copper movable types to be made, and further ordered large copper types to be made for the purpose of printing this book." page 62. Thus it would appear that the nation last to open its ports to trade with western nations was the first to use movable type in printing books.

This List of the Birds of Japan is the most complete that has been prepared, reaching the number of 365 species, while the List of the Fauna Japonica only enumerates 199

Many of our readers made the acquaintance of Mr. Bainbridge and his genial wife during their visit to China a few years ago. These and many others will be glad to know that Rev. and Mrs. Bainbridge have each written an account of their observations in the various mission fields visited. It is with Mr. Bainbridge's book that we have now to do.

During his travels Mr. Bainbridge met with over 1000 missionaries,

and conversed with them respecting the methods and results of their work. Many advantages attend such an extensive survey of the mission field at large and actual contact with the mission work in its various departments. All missionaries know the advantages of visiting other mission fields than their own and comparing their own methods of work with those of their brethren. To all who wish thus to enlarge their field of vision and who are

<sup>&</sup>quot;Around the World Tour of Christians Missions." By Wm. F. Bainbridge. Boston: D. Lothrop & Co.

ready to adopt suggestions from the practice of their fellow-laborers this book will prove of great value.

Though prepared apparently in haste, so that there are occasional slips and defects in the English, it is written in a pleasant style and brings the different subjects treated clearly before our minds.

Besides giving a glance at the prevailing systems of religious thought in the lands visited, and a detailed account of mission work there, Mr. Bianbridge gives his own views as to different points of missionary policy. In almost all of these opinions he shows such a grasp of his subject, such an appreciation of the arguments on both sides, and such sound judgment that these thoughts will be to many the most attractive part of the book. Indeed the author states that this is the special purpose of this volume. His disclaims their being merely personal impressions from a world-wide range of observation, and says truly that the value of the book depends on its being "an attempted compilation of the matured thoughts and feelings of hundreds of experienced missionaries, met in frequent conversations face to face with their work in almost all lands throughout the world." All missionaries feel their need of just such knowledge and while the book will be valuable at home in diffusing missionary information it will be none the less so to missionaries on the field.

As a popular book on Missions Mr. Bainbridge's volume will prove more useful than Prof. Christlieb's valuable little work. It contains the same valuable information, but not in so much of a dry, statistical style; while the personal recollections of the lands visited serve to give variety and to excite the interest of the reader; for we always feel more interest in a living person than in a mere subject.

Their are occasional inaccuracies, as when it is stated that 25 per cent of the students at an A.B. examination are successful, and that "almost all" sonless mothers in China are in dread of being sold by their husbands. These exaggerated statements must have resulted from some lack of knowledge in his informants, but we all know how full books of travel are apt to be of such inaccuracies.

The book has proved an attractive one at home as three editions were printed within a month from the first issue, and an edition (Subscription) on better paper and with illustrations is now in course of preparation.

An Appendix contains a list of Christian missions, and there is a full Index rendering the book an admirable one for reference.

It is to be hoped that all missionaries will have this work in their libraries and I am sure no one will regret spending the small sum needed to put it there.

R.H.G.

